

ORIGO PROTESTANTIONUM.

OR,

PROTESTANCY

Elder than

P O P E R Y :

In Answer to a

POPISH MANUSCRIPT.

To which is added, a

JESUITS LETTER

With the ANSWER annexed.

BY

JOHN SHAW, Rector of New-Castle.

Cypr. Pomp. contr. Ep. Steph.

*Quod & nunc facere oportet Dei Sacerdotes divina Precepta servantes,
ut in aliquo si nutaverit & vacillaverit veritas, ad Originem Do-
minicam & Evangelicam, & Apostolorum traditionem revertamur,
& inde surgat ætus nostri ratio, unde & surrexit.*

L O N D O N :

Printed for H. Brome at the Gun in St. Pauls Church-Yard. 1679.

TRISTE PROTESTANTION

PROTESTANTION

1841

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In Answer to a

PROTESTANTION

To which is added

PROTESTANTION

With the ANSWER

JOHN SHAW, Rector of New Castle

JOHN SHAW, Rector of New Castle
to the Protestants of New Castle
in answer to a Protestation
made by the Catholics of New Castle
in the year 1841

Printed for the Author at the New Castle Press

TO

The Right Worshipful

Sir R A L P H C A R R

M A Y O R,

Sir R O B E R T S H A F T O

R E C O R D E R,

T H E

A L D E R M E N, S H E R I F F,

And the rest of the *Members* of the

Ancient Town and County

O F

Newcastle upon Tyne,

J. S H A W

Humbly presenteth this ensuing

T R E A T I S E.

TO

The Right Worships

SIR ALPH CARR

MAYOR

SIR ROBERT SHAFTE

RECORDED

THE

ALDERMEN, SHERIFF,

And the rest of the Members of the

Ancient Town and County

OF

Worcestershire

SHAW

Whom by petition this ensuing

TRAITISE

The Preface.

WHen it pleased God in his great goodness and mercy to this Persecuted Church and Harassed Kingdom, by a miraculous Providence to restore his Sacred Majesty to his just Rights, and the Church to her Legal and Primitive settlement, I also (who was before necessitated to seek shelter elsewhere till the Tyranny was overpast) returned to my own Native Countrey; where I found diverse (whom I left professed Sons of our Church) turned Renegades, having forsaken their own Mother in the day of Trial, and betaken themselves to that fluttering Stepdame of Rome. This I reflected on with much regret, and so much the more, because I found that with this defection from their Mother, they were also grown cool in their Affection to the common Father of their Countrey, our Sovereign Lord the King, as being sowed with Republican or Protectorian Leaven, infused into them by the so much admired Thomas de Albiis, amongst others, I observed further, that the Romanists in these parts grew every day more insolently active to bring more Grist to their own Mill, and List more men in the Popes Service, not only by Printed Books, but also by private Letters and Manuscripts. The first whereof that came to my hands was the short Letter subjoyned to this Treatise, to which I have (upon my Friends request) framed an Answer, and here annexed to the Letter. The next I met with was a Manuscript (that would fain usurp the Title of Origo Protestantium) sent me by a Gentleman for my opinion thereof, which after having perused and transcribed it, I returned to him again, and have here
endea-

The Preface.

endeavour'd to refute, and therein vindicate the English Reformation. The Author seems to be a man in great request amongst them, especially if he be the same N. N. who assisted in the late Conference; if not, he is probably that N. N. who was Second to Father Knott, as S. W. or W. S. was to Mr. White. Be the Author who he will, you are to understand, that as the design of the former was to seduce unstable Souls from our Church, by suggesting it to be no true Church, through the defect both of Moral and Personal Successions; so also the great business of this latter is, to prove the Nullity of our Church for want of Personal Succession therein, chiefly upon the old Nags-Head Story, which might have passed for current Roman Coin perhaps [in 57] when Lilly's Almanack and Mother Shipton's Prophecy were in vogue. But they are much out in their Politicks who think such like Riff-raff as fitly Calculated for [75]; the World is grown a little Older, and so much Wiser too, than to believe all is Gold that Glisters; and can discern between Legends and true History, however the insinuating Jesuit would fain become again a Pearl for a Lady——

Other Scripts and Prints of this nature and to this effect are since come to my sight, which perhaps I may (when I have nothing else to do) animadvert upon, holding my self obliged to lend my poor endeavours in scouring these Northern Coasts (especially) of those Popish Pirates, who count all Fish that comes to the Net, and will break all Laws to compass one unlawful Prize.

Mean while the Reader is desired to Correct such Errata as he may possibly meet with in this Treatise, in regard of the Author's great distance from the Press, and he will thereby oblige

His Humble Servant,

J. Shaw.



Origo Protestantium:

OR,

PROTESTANCY

Before

POPERY.

CHAP. I.

SECT. I.

IN the year 1516 there was no other Religion in our Parts of the World acknowledged Catholick and Apostolick, but that which the Protestants now call Popery.

SECT. I.



Protestants on the contrary assert, that which now is called Popery, though it was then the prevailing Faction in the Church, yet it was not the acknowledged Catholick Religion in these our parts of the World. Erasmus (a) hath declared there was nothing in Luther, but might be defended by good Authors; he had good reason to

(a) Epist. ad Godeshal. Ref.

say so, for that the Pope, and his Great Council did politricksly devise and erect an expurgatory Office, which they industriously advanced to expunge out those very Doctrines which the Protestants embrace. Particularly the Doctrine of Merits in and about that time was not reputed Catholick. In a Book entituled, A form of Baptisme, according to the Practice of the Roman Church, Printed at Paris (b) 1575. And in the Roman Pontifical, Vener. 1585, (c) under this head. Questions to be made to a dying man, this is one, Credis quod, &c. Dost thou believe that our

(b) But since in 6 places, or otherwise prohibited by

the Inquisitors of Spain. p. 249. (c) Reformed at Rome, Ann. 1662. Lord.

Origo Proteltantium: Or,

(d) Since forbidden, Index lib. prohib. p. 176.

(e) Tract. Apol. de cert. gratia pro vero & Germano intellectu. Can. 13. Sess. 6. Conc. Trident. c. 8. (f) Called Rhasme id. ib. p. 484.

(g) Sess. quarta & quinta, confirmed by Martin V. Ep. Synod. Conc. Basil. ad omn. Christ. p. 143.

(h) John Gerson who was present at

Council, upon every occasion, in his writings did approve and extol that Decree, which he would not have done unless he had known it to be Pontifically determined: Ep. Julianus Cardinal. ad Eugen. p. 76. inter opera En. Sylvii.

(i) Confirmed by Eugenius with his Letters read in Council Sess. 16, from which the Fathers concluded decrees. quinque conclus. p. 96. his Pontifical Ratification affirmed Decree Sess. 33.

creed

(x) Concil. after the determination (x) of ten years a new Council should be appointed; Pontifice vel non valente vel non (y) volente, (saith my
 Sess. 39. Author) The Pope either not able or unwilling, (which is more
 Oct. 9. Ann. likely) utterly refused: whereupon certain Cardinals at the mo-
 1547. Ecc. tion of several Bishops called a Council at Pisa, which was
 ran. p. 84. favoured by the (x) Emperour and Christian King. The Pope
 (y) Caran. p. 884. being much straitned makes use of his Keys, and the Sword;
 (x) Sabel. in which he pretended St. Peter and St. Paul left to his manage-
 Onuphr. in ment in Chief, whereupon he forthwith excommunicated the King
 vit. Jul. II. of France, and procured Ferdinand King of Arragon to join
 in Arms with him against the French King, and other Adhe-

(a) At Re- rents to the Pisan Council; and after maintained a bloody (a) Bat-
 venna a Cl- tle against them, in which many thousands were slain. Histo-
 ty of Re- rians (b) number those that died in this Quarrel within the
 mansola, in space of seven years to Two hundred thousand. But here the
 ny thou- Popes fury (for the Man was more enraged, by N. N's good
 sands were leave, than ever Luther was) stopped not; he proceeds to the
 Sabel. Caran. Excommunication of John de Albert, (c) King of Navarre who
 p. 884. by Marriage to Katherine, right Heir to Blanch Queen of Na-
 885. varre, held that Kingdom, and by his Bull deprived him of it,
 Chron. ad and made a Grant thereof to the above-named Ferdinand to
 Ann. 1512. dispose of it as he pleased: whereupon he invaded that King-
 saith it was dom, and soon became master of Pampelona the chief City there-
 fought on dom, and after got possession of the whole. In the year 1513,
 Easter-day, in, and after got possession of the whole. In the year 1513,
 and the Albert pressed Ferdinand to do him right and reason by the
 Pope was restitution thereof, but he defended his Invasion and Usurpa-
 discomfited tion by the warrant of the Popes Excommunication; and to pre-
 with the vent all after-Claims, by virtue of the Popes Bull, bequeathed
 of him the it in his last Will and Testament, to his Daughter Jane, Queen
 Soldiera of Castile, and ordered the union of the two Kingdoms (d) Ca-
 (b) Spania stle and Arragon.

for per- Scoph. Stegidium p. 105. and a Spaniard in the lives of the Popes, collected out of
 Dr. Hufar, Friar Joh. de Pineda, &c.

(c) Platan vii. Julii secundi.

(d) Now Hereby of the Jos. p. 37. Ginde, out of Monsieur de Hay in his Trea-
 tise of the right of the King of France, from the Testimony of Spanish Historians,
 against the Cavils of Card. du Perron, who attempted the vindication of the Popes,
 and forecited Spanish Historian from Guicciardine lib. 11.

But the Pope had yet a further Game to manage: a Coun-
 cil must be had, whereupon he calls a Counter-Council (as Ene-
 genius before him had convened an Ami-Synod at Florence)

at

Protestantism before Popery.

5

at the *Literan* in *Rome*, where some *Cardinals* and *Bishops* who favoured his Pretensions, and some on other motives assembled to him, before whom at first he (a) excused his Perjury by (c) *Concil. Lat. Sess. 1.* reason of State; his next endeavour was by the publication of a *Bill* to condemn the *Pisan Synod*, and by a second to pull its Acts together with the *Pragmatical Sanction*. To gain validity to this Practice, he procured *Francis* the first (f) for (f) So the ther compelled him (for he protested he complied with the Concor-
Pope much against his mind, being constrained so to do by his pressing necessities) to condescend to the Abrogation of the date, and from it
Pragmatical Sanction. But this Pope dying some ten Months after he had assembled his *Partisans* and *Pensioners*, could not perfect his Project. Leo the tenth succeeds him, who falls afresh upon the *Pragmatical Sanction*; yet upon second and better thoughts he stops the Career for two or three years, resolving however, having the work half done to his hand, to compleat it in convenient time, and so at long run in the eleventh Session of that *Conventicle* upon the 29 of December 1516 (the certain Birth-day of the new *Papish Church*) he passed a Decree point blank contrary to that of *Constance*, continued and confirmed in those of *Basil*, *Bourges*, *Tours*, and *Pisa*, viz: That the Pope had authority over all Councils, and that it was necessary to Salvation, that all Christians should be subject to the Pope. This is *Origo Papistiarum*; thus (by such unauthorized Antichristian means) upon that 29th day of December) and thence (at *Literan*) Popery commenced, and had its rise both name and thing; for though some *Romanists* pretend the title of *Papists* to be of more ancient extraction, deriving it from *Pope Peter*, *Papa Paul*, and *Papa Christ*; yet Dr. *Brisson* a bitter enemy to *Protestants*, and a fast friend to the Cause (witness his great endeavours and attempts in the *Rhemish Testament*) is better advised, and (g) speaks out the whole truth. The (g) De- name of (faith the) of *Papists* was never heard of till the days of *maund. 8.*
Leo the tenth. All which premises being laid together a mean accomptant may easily compute of how long standing Popery is according to the true reformed Roman account. The total of all which those (h) very *Literan* Assemblers could not deny, but (h) Sess. 1. have so far honestly witnessed, that by reason of the malignity of the times the Popes seemed to have tolerated the Pseudo-Catholicks, they being such who will not permit the Church to be reformed, though corrupt. *Lib. de Offic. boni viri, Sess. sunt alii, &c.*

Prag-

Pragmatical Sanction, because they could not help it (thanks for nothing), in as much as for all the *Popes* could do even to that very day it stood in full force and virtue. But for all was then done, the true *Roman Catholics* even then did not think the *Pragmatical Sanction* was sufficiently annulled: neither did that *Lateran Decree* find any kind of reception amongst them; but soon after it was stoutly rejected as *Heterodox*; for within four Months after, towards the latter end of *March* ensuing, the *Divines* of *Rome* spoke so undervaluingly of this *Lateran Synod*, as it had nothing of the *Council* of *Basle*, condemning and condemning it as *Concilium abominabile & Anathematicum*, a *Conspiracy* or *Conspiracy* (i) most assembled in *God's* name and the *Cardinal* *Lorraine* was chiefly after that too *Pope Pius* the fifth, that as the *French Church* would never receive that of *Florence*, so they also had always protested against the *Lateran* made up of *several Italian Bishops*. And that this *Lateran Decree* would be opposed *Pope Sixtus* saw, who therefore cunningly contrived a way if not to silence, yet to smother and stifle all opposition. For (1) in a *concordat* he ordained that hereafter for ever, no man should Print, or cause to be Printed, any Book or Writing in the City of *Rome*, nor in any other place, unless first by the *Mayor*, or *Minister* of his *Palace*, or by some *Bishop*, or other *deputed* thereof, it be diligently examined and subscribed, and after the *Prothonotaries* finding that Book notwithstanding this Policy were published, and did creep as broad, they made a *Roll* which they gave in charge to the *Inquisitors*; that if in the Books of *Latter Catholics*, written since the year *1517*, in which *Concordat* was the amendment of taking away, or adding to the *French*, or *Italian* should be found, either *mis* or *error*, or *contradiction*, or *unbelief*, then the *Pope's* Authority, Power, and Policy, could prevail so far with the *Roman Catholics* of that time, as to cover rule the *Council* of *Basle*, nor confirm the *Pragmatical* still for many of them constantly adhered to the (2) *Council* of *Basle*, because (m) *Caran* & *Europe* published by an *Authentic Bull* decreed in the sixteenth century, and acknowledged, that it was *Canon* and *General* from the beginning of its brother *Monarchy*, and in the Bull of the Bull (n) *As the Germans, Kings of England and France, ad Ann. 1422. in the Margin of his life*, p. 101, Sec. *By Smol Council Basil* which

(i) Appel
Univerf
Paril. 2
Leon. 10.
facta die 27
Martii, An.
1517. Bo-
cbell. lib. 8.
de decret.
Gal. Eccl.
c. 4.

(k) New
Herefy of
the Jefuites,
p. 103. out
of the Hi-
ftory of the
Concor-
date, com-
pofed by
Monficur
de Puy.

(l) 70 De-
cret. p. 534.
Canon. p. 2
893.

(m) Caran.
p. 894. &
infruct. p. 103.
indicen.
Sec. Index.
l. Probabil.

(n) 25
p. 25.

(o) 101, Sec. 5.

which he revoked, after he had (a) rejoined himself to that Council, he declared, that in matters of Faith, the opinion of a Council ought to be preferred to that of the Pope, which cannot hold if the Pope be Infallible; as the *Larran* then suggested, because there is no opinion which can or ought to be preferred to the judgment of an Infallible Monarch and Umpire: and as those *Romanists* stuck to the Council of *Basil*, so did they to the Council of *Constance*; as a lawful General-Council; and to its Decree concerning the Superiority of a Council above the Pope; and as many do to this day; which also necessarily destroyeth the supposition of the *Popes* Infallibility; because no inferior Authority can be Infallible, for that it can be controuled; and corrected by a superior over-ruling Power; and that which is Infallible cannot, neither ought to be, controuled or corrected. If any *Romanists* conceive (and some there be, who would be esteemed, and pass for such with otherwise discerning men, to be the more moderate sort) that this is no direct consequence, it were well done of them to reconcile the different pretensions and contradictory persuasions of the *Pope*, and a Council, and clearly declare, whether the two contending parties can be both Infallible; (for an Infallibility they will have, and if there be such a thing, it must be seated in the one, or the other, for there are no other pretenders to it;) and if we must have two Infallibles, then which of them for the time being is the most Infallible to end the Controversy; for till this be decided, there can be no end of Controversies, because this Controversy will be still agitated, and few, or none besides shall be satisfactorily determined; because all others do mostly depend on this; or whether it were not more prudent by way of Accommodation to compound the difference betwixt themselves, that by consent the Contestants should take the Infallibility by turns, the *Pope* have his vicissitude, and the Council theirs; or that it pass, as a long time it hath done, by a standing Rule of *Catch that Catch can*, provided it can be so ordered, that it be done without hot bickerings and canvassings. But the through-paced *Papists* stand close to their wackings; for where they fix the Supremacy, there also very consonantly to their supposition they lodge the Infallibility; for (p) Bell. l. 4. de Pont. c. 24. Sect. 2. &c. l. 3. de Conc. c. 13. And this is (saith he) the judgment of the best writers, quos recenset ib. Sect. ult. and therefore his judgment is the last and highest, id. l. 4. de Rom. Pont. c. 1. Sect. Sed nec, & Sect. denique; and because it is the last and highest, therefore it is Infallible, ib. l. 3. Sect. contra, & l. 2. de Conc. c. 9. Sect. accedat, &c. c. 11. Sect. de 2. & Sect. de 3.

preme

(o) But not till after admonition and citation. Acts of Superiority, 8 pronouncing him contumacious, for threatening of a dissolution. *Cavan. P. 856.*

preme, therefore his judgment in causes of Faith is the last and the highest, and because it is the last and the highest, therefore it is *Insoluble*. But upon the whole matter it is evident from what hath before been avouched, that the Holy Apostles St. Peter and St. Paul were not the Founders of the present *Romish* Church, as it is now constituted and managed, but *Julius* the Second, and *Leo* the Tenth by their new settlement; and so their pretence of possession (which at the best was tortious) is quite out of doors, and at last *N. N.*'s Original of *Protestant* falls out to be indeed the just date and commencement of *Papery*. Wherefore as the *Papists* frequently, but foolishly propose to us, *Where was your Church before Luther?* So we upon the foregoing grounds may more reasonably demand of them, *where was your Popish Church before Julius the Second, and Leo the Tenth?* which Question they will never satisfy till they renounce their new Faith, and new Foundation of Faith upon which their new Church is super-structed.

3. Supposing this acknowledgment then (an. 1516.) and there (in our parts of the World,) this is far from rendring it *Catholic*, because far removed from that Golden Rule of *Catholicism* delivered by *Christ*, and approved by all good *Catholicks*, *quod ubique, quod semper, quod ab omnibus*, &c. For all before that year and age, and in other parts of the World, that which *Protestants* now call *Papery* was not acknowledged *Catholic* Doctrine; it must not now be acknowledged *Catholic*, neither ought it then and in our parts of the World to have been acknowledged *Catholic*; the ancient *Principles* is to be more respected and revered, than the *Church* of the last Century; and other parts of the Christian World have been and are as truly and univocally parts of the one Holy *Catholic* Church, as ours can be, and the true Faith is one and the same in all ages and places. But will or can *N. N.* answer to Bell. who *1. de vicijs Eccl.* 17. positively declares, that if any Province should retain the *Catholic* Faith, yet it should be truly and properly called the *Catholic* Church as long as it might be sowed (as *Protestants* have) it was the same which it was at other times, in other places of the World? & *Driedo* dogmat. *Eccl.* lib. 4. part. 2. seems to be of his mind. And what will he say to Dr. *Bristow*? who moveth the 45. confesseth, *some there have been in many ages in some points of the Protestants opinion, in so much that there is scarce one piece or Article of our whole Faith, but by one or other first or last it hath been called in Question, and that with such liking for the time, that they all have in a manner drawn* after.

after them great herds of followers; these some and all were long before this Origenists Era 1516. and what if these some of Bristol prove to be very many, as the Cardinal of Pranesse reckoned them, Vicars, poor people of Lions, Speronists, Arnoldists, and Waldenses, who, as Reinerus reports, were far spread, and of long standing in the Church. For thus he relates the matter (refere Illyric. Catal. test. devit. tom. 2. p. 543, but in an old Edition, p. 32. lit. D.) they continued so long as no Sect hath, some say it hath been since Sylvester, some since the Apostles, (there is universality of time) and there is almost no countrey wherein it spreadeth not, (there is universality of place and persons) they have great shew of Piety, living uprightly before men, and believing all things aright concerning God, and all the Articles of the Creed, (and abating his [great shew] they were good Catholics, because holy believers, and livers; but that he added a subsequent cause,) only they hate and blaspheme the Church of Rome, and that marred all, otherwise they had passed muster; and St. Bernard is much to the same purpose, Serm. 65. sup. Cant. Edit. Venet. an. 1575. Tom. I. p. 328. tit. H.

Si fidem interroges, &c. If you require an account of their Faith, nothing is more Christian; if of their Conversation, nothing more commendable; they frequent the Church, honour the Priests, offer their Gifts, make Confession, and communicate in the Sacraments, (these were no Schismatics,) they hurt none, circumvent none, concern none, are true and just in all their dealings, performing what they promised, (these were not unjust wicked men,) yet he had a pique at them, they did not observe the Monks Vow of Continence, which he conceived to be scandalous, because he was of that Order.

To clear this Proposition, N. N. thus sets out.

SECT. II.

N. N. A No 1517. Leo the tenth granted Indulgences to such as voluntarily contributed towards the War against the Turk, who at that time threatened all Christendom, having added Syria and Egypt to the Ottoman Empire. The business of divulging these Indulgences in Germany was committed to the Arch-Bishop of Mentz, who appointed John Terizel a

Doubtless *Office* to Preach, which *Office* long time before had been given to the *Augustine Priors*; amongst whom *Martin Luther* a Famous Preacher expected the place; but seeing his hopes frustrated, he resolved now to write against *Indulgences* and the *Pope*, as he had prepared to Preach in favour of both before.

The first occasion which offered itself were certain abuses (unavoidable in things which pass through many hands) in the management of this affair, against which, or rather *Indulgences*, he framed certain Libels, and Conclusions, which were condemned and burnt, as heretical, by *John Tizell* his Competitor, who then exercised the Office of *Inquisitor* in Germany: This fire did so warm *Luther*, and added such flames to his hot disposition, that most part of Europe felt the smart of it; for being once engaged and enraged by *Tizell's* declaration against him, he would not recant his first error, but added others, denying *Purgatory*, the *Pope's* Authority, Merits, the necessity of good Works, &c.

S E C T. II.

THE Narrative concerns not the Church of England; they who desire to be informed how the Affairs were managed in Germany, may consult *Sleidan* and *Gucciardine*. It will not be amiss to recite one testimony from him *ad An. 1520.* where he chargeth *N. N.* certain (not, as he suggesteth, unavoidable) abuses on *Leo* the tenth, affirming *he was the cause of what was done in Germany*; because he, after complaint upon complaint that his *Indulgences* and *Bulls* were sold in Shops, the Buyers and the Sellers playing the money at Dice, did not redress those faults, nor attempted to redress them: further adding, *all the World knew*, the Money was not gathered (as was pretended) to make War against the *Turk*, but indeed to maintain the Pomp and Lust of the *Pope's* Sister *Magdalen*. See the Author of the *Hist. of the Council of Trent*, fol. 5. and withal reporting that *Adrian* the sixth, immediate Successor to *Leo* the tenth, intended to reform the abuses, fol. 22. &c. but first he would reform the corrupt manners of the Court of *Rome*, because he saw all the World desired it earnestly, fol. 26.

2. Be it so for once, that *Luther* was engaged and enraged, yet this was no bad Argument of the Cause he had undertaken; for to satisfy *N. N.* that which engaged him was the sorry shifting defences the *Indulgence-mongers* framed for themselves: for they finding themselves too weak for *Luther* in the particular case of *Indulgences*, which had no other foundation than the *Bull of Clement* the sixth made for the *Jubilee* *an. 1350.* betook themselves for shelter to common places, such as the *Pope's* Authority, the Churches Treasury of *Merits*, the Doctrine of *Penance* and

Purga-

Purgatory. (r) Thus *Tenzel* and *Bekins* managed their Plea, and (r) *Hist.* would have avoided *Luther's* objections; but *Sylvester Prierias*, Coun. *Trent.* (f) Master of the Pope's Palace, above all other gave *Martin* fol. 6. the occasion to pass from *Indulgencies* to the Authority of the (f) *Contra* Pope; for he having upon a forced-put delivered, that *Indul-* *Lutherum,* *gentia scripturarum*, &c. *Indulgencies* are not warranted by *Autho-* *Jewel. def.* *rity of Scripture*, but of the Roman Church, and Popes, which is 49. *of Apol. fol.* greater, put *Luther* upon it to examine and discuss this bold *Af-* *firmation.*

That which enraged *Luther*, (if it were so, oppression maketh a wise man mad) was, that he knew very well what counsel *Friar Hogostate* (t) had given to *Pope Leo* not to meddle with him by (t) *Hist.* Argument, but to confuse him with Chains, Fire, and Flames, and he knew this would be his Fate, if he fell into the Pope's Power. *Counc. of* Neither could he expect to find further favour from *Adrian* his *Trent. fol. 74* Successor; for the *Cardinal of Præneste*, who had been employed in Civil Affairs in the *Papacies* of *Alex. Julius* and *Leo*, and was then *Adrian's* Confident, told him, No man ever extinguished *Heresies* by Reformation (the *Council of Trent* it seems was not convened for that end, whatsoever was pretended) but by *Crusades*, and by exciting *Princes* and *People* to vote them out; That *Isaac* the third did by such means (a sure evidence of Usurpation by the known measures of Tyranny, and that their Religion cannot endure a fair trial) happily suppress the *Albigenses* in the Province of *Languedock*; and the next *Popes* by the same means in other places rooted the *Waldenses*, *Picards*, poor people of *Lions*, *Arnoldists*, *Speronists*, and *Patavins*, so that now there remaineth no (u) more of them but the name only. And *Adrian* himself (u) *Hist.* exhorted the *Princes* themselves assembled at the *Dier of Noyem-* *Counc. of* *berge*, 1522. to reduce *Martin* and his followers into the right fol. 23. way by fair means, if they could, but if not, to proceed to sharp and fiery remedies, to cut the dead members from the body, as anciently was done to *Dathan* and *Abiram*, to *Ananias* and *Saphira*, to *Jovinian* and *Vigilantius*; and finally, as their Predecessors had done to *John Huss*, and *Hierom of Prague*; whose example, in case they cannot otherwise do, (w) they ought to imitate. The fore- (w) *Hist.* mentioned *Cardinal* declared no Reformation could be made, that *Counc. of* would not totally diminish the Rents of the Church; for that if *Trent. fol.* *Indulgencies* were stopped, one quarter of the Revenues of the 25. Church would be cut off, there being but four Fountains, whereof this was one.

CHAP. II.

SECT. I.

N. N. **H**ENRY the Eighth, among others who writ against *Luther*, composed a Learned Book in defence of the Seven Sacraments, the *Pope's* Authority, &c. which gained him the Title of *Defender of the Faith*. But being weary of his lawful Wife *Q. Katherine*, (despairing to have issue-male by her,) and enamoured of *Ann Bullen*, cast off all obedience to the *Pope*, because he would not declare his Marriage with *Q. Katherine* invalid, and by Act of Parliament made it Treason to acknowledg any Spiritual Jurisdiction of the *Pope* in his Dominions, himself being proclaimed *Spiritual Head of the Church*. This was the occasion and beginning of the pretended Reformation in England. Notwithstanding, *Henry* the Eighth observed the old Religion in all Points, except the *Pope's* Supremacy, (which he borrowed of the new, to marry *Ann Bullen*, and enrich himself by the spoils of the *Monasteries*) and persecuted all other Novelties and Heresies in such degree, that though many crept into England in his Reign, yet very few durst profess them, because as many as did, were burnt by his command.

SECT. II.

TO this suggestion it will be seasonable to premise a general Narrative of the matter of Fact, and then to discover the Imperfections and mistakes therein. It is the *Papal* Power which was challenged in Ecclesiastical Affairs, and which was by Act of *Parliament* and *Convocation* cast out of this Kingdom, but the method used therein was solemn and regular. For it was debated in the *Universities* and chief *Monasteries*, An aliquid *Authoritatis*, &c. Whether any *Authority* did of right belong to the *Pope* more than to any other *Forreign Bishop* in this Kingdom of England? It was resolved in the negative, which resolution was soon after concluded in (a) the *Convocation*, in which also a rude draught of Reformation was chalked out, as may be seen

(a) An. 1537: and validly asserted in a Book Entituled *The Institution of a Christian Man*.

In the (b) Records; whereupon some Superstitious abuses were suppressed. For we find a Letter of Henry the eighth, directed to the Archbishop of Canterbury, in which he was commanded to suppress the Worship of Images, Reliques, and Superstitious Pilgrimages, as being contrary to his Injunctions, and accordingly the Images of the Lady of Walsingham, and the Lady of Ipswich were burned (c) at Chelsey; and more than so that King declared *esse sibi*, &c. He and the King of France were thinking to abolish the Mass in their respective Dominions. About this time a Tract was written *de vera differentia*, &c. Of the true difference of Regal and Ecclesiastical Power, Composed by John Stokesley Bishop of London, Cuthbert Tunstall Bishop of Durham, Stephen Gardiner of Winchester, and Dr. Thirlby after of Westminster, in which the Resolution of the Universities, Monasteries, and Convocation, was asserted from the practice of the Saxon, and first Norman Kings; and then what was thus concluded, and asserted, was confirmed by Act of Parliament. All which is agreeable to the Canon-Law, which fully settles the Kings Supremacy; *Inter personas Ecclesiasticas intro Regni sui terminos Rex est Supremus Gubernator, qui in Ecclesia summam potestatis culmen obtinet*, &c. citante Drezouch de Script. Jur. & Jud. Ecclef. Part. 1. Sect. 2. p. 3.

This being premised, and the main of it acknowledged by Learned Romanists, the cavils which N. N. hath framed are next to be considered.

1. He tells us, Henry the eighth first gained, &c. If by gaining he mean this Title was not assumed by the former Kings of England, or that Henry the eighth acquired a right thereto by the bounty of the Pope, he may be mistaken; for our Kings have a right thereto (d) *jure Corona*, and it was anciently used by them, as appears by several Charters by former Kings to the University of Oxford, particularly that of Richard the second; and long before in Ann. 435, Guthfridus Archbishop of London in his speech to Constantine then King of England, styles him the Defender and Restorer of the Faith, assuring him he was Christs immediate Vicar and Vicegerent in his Kingdom, by, for, and under whom he should Reign, and the Kings Conquer as well as Constantine the great. He that would be farther satisfied in this particular, may consult Sir Isaack Wake his (e) *Rex Platonichs*. Certain it is, all this King gained by

(b) And the Present State of England, first Treatise, p. 88. this

(b) Kings Injunctions by the Lord Cromwel. Fox Acts and Monuments in Henr. 8. p. 1104. (c) Speed in Hen. 8. n. 100. and l. 6. c. 9. n. 13. Sand. de Schis. Angl. l. 1. p. 165-166.

(d) From a Parliament in the Conquerours time, words of Magna Charta, and the Kings Coronation Oath, and Stat. of 24 Henr. 8. c. 12.

this Complement of *Pope Leo*, was just as much as his Daughter *Anna Mary* gained by the courtship and cunning of *Paul* the fourth, who (forsooth) for her sake would undertake to form *Ireland* into a Kingdom, which had been one long before, and would bestow on her the Title of *Queen of Ireland*, which her Father had assumed, and her Brother enjoyed.

He takes of his lawful Wife, &c. This is but one Doctors opinion, he may give his betters leave to speak, who were not of *N. N.*s private judgment. For this matter was debated at *Oxon*, before the *Bishop of Lincoln*, and at *Cambridge* before *Stephen Gardiner*, and *Dr. Fox*, who concluded the *Kings* marriage with *Katherine* to be unlawful: so did the Universities of *Paris*, *Orleans*, *Amoy*, *Burges*, *Padua*, but none of them more fully than that of *Bononia*, the *Popes* retiring place, and part of *St. Peters* Patrimony, confidently averring the Marriage was horrible, accused, and abominable, &c. and that the *Pope* had no power to grant a Dispensation in that case. Our own Historians report, that the *Pope* privately gave out a *Bull* to declare the Marriage unlawful, if his Legat *Cardinal Campegi* could have obtained his desires from the *King*; but the Author of the History of the *Council of Trent*, fol. 68. confidently affirms, that there was a Brief framed in which the *King* was declared free from that Marriage with the most ample Clauses that were put into any *Popes* Bull. Whereas therefore *N. N.* saith, *King Henry* borrowed of the New Religion his Supremacy to marry *Ann Bullen*, it is most false: For *Stephen Gardiner* assures us, that whereas the Sentence of Gods Word (that is the Old Religion) had been sufficient in that affair, yet his Majesty disdained not to use the censures of the gravest men, and most famous Universities; and *Gnicciardine* (f) relates, that the *Pope* himself thought that the Divorce of *King Henry* was lawful.

(f) Lib. 19.
P. 891.

3. *N. N.* is offended that the *Popes* Jurisdiction is taken away by the extinguishing Act. This he misunderstands. That Power which the *Pope* was devided of was termed Spiritual, but not in that sense that the Power of the Keys is Spiritual, (for this is properly and formally Spiritual, extending only to the Conscience) but in that sense the Courts of the Church are stiled Spiritual Courts, because of their Ecclesiastical Jurisdiction. Those words in the Act, *No Forreign Prelate shall exercise any Spiritual Power, &c.* (any Ecclesiastical Jurisdiction) are not meant of Power properly such, but external and coactive, (which as

Rivet

never distinguished) is *Spiritual Objective*, though not for
 matter. That this is the true Sense is evident from (a) the (2) 25 Hen.
 Act itself, which is a purely *Political Ordinance* framed upon 25 Hen.
 reasons, and respecting only such ends and uses as are *political* *proof. 1.*
 civil, viz. to preserve this Realm from Rape, &c. as it is de- *and in the*
 clared, *Provide* the first. Hereupon the Title of *Supremo* was (b) re- *extinguish-*
 assumed by the King, which signifies only a *Political Governing* 28 Hen. 8.
 Head; (as Saul was of the Tribes of Israel, 1 Sam. 15. 17.) *c. 10.*
 to see that all Subjects do their duties in their several places, *(b) By the*
 and respective Functions, which Power Mr. Hay in his Confes- *King. 26*
 sence with Dr. Rainolds confesseth to belong to Kings in the *Hen. 8. c. 1.*
 judgment of St. *Augustine*: and that no more was intended by *Stapler. de*
 that Title: is evident from that King's Answer to the *Convoca-*
 tion at York, which at first scrupled to acknowledg him *Sum-*
 preme Head, but upon his Declaration that he challenged no *plained and*
 more by that seemingly offensive Title, than what Christian *cribus Thom.*
 Princes in the Primitive times had assumed to themselves in *in Thom.*
 their own *Dominions*; they at last freely consented there- *Can. com-*
 to. *clanded-*
demanded,
what Henr.
8. openly
usurped.

4. He quarrels with the Motives inducing him, viz.

(1.) His despairing, &c. But if the King desirous to have Issue
 Male was enamoured on Ann Bullen in hopes thereof, this can-
 not be objected against him as a crime: for he being fatished
 of the unlawfulness of marrying his Brothers *Relict*, as it was
 not unreasonable to him to desire Issue male, so there was a ne-
 cessity he should be enamoured of some Lady for a Wife, and
 if Ann Bullen were his choice, why not she as soon as any
 other?

(2.) His intension to enrich himself, &c. But this is more than
 N. N. knows, or can prove. The Post-fact does not always
 infer an Antecedent intention, many at long last have done that
 which in the first attempt they never designed. But supposing
 he did so intend, this, as it is extrinsecal to his rejection of
 the *Popes Supremacy*, so the Pope without Demur could dis-
 sence with this, provided he had a share in the spoils, ac-
 cording to his Lust, or that his Interest thereby be advanced.
 He gave the example and encouragement to this ruin by con-
 senting to Cardinal Wolsey's Request, for the suppression and ali-
 enation of divers Religious houses.

(3.) But to what end are these Motives urged? Is that which
 the King did in extinguishing the *Pope's* usurped *Supremacy*,
 and in the Divorce from *Katherine* were in themselves intil-
 lible

stable Acts, both in respect of the matter thereof, the competency of the Power, and the manner of their management, it matters not what moved him to do so, or how inclinable he was to undo what he had done, (as some surmise;) for as it was honourable and just to defend his own Rights and *Prerogatives*, and to preserve his Subjects from Rapin and Oppression; so it could not be a fault in him, as the matter stood, to desire Issue-male, and for that end to be enamoured on a Lady.

5. *N. N.* Fancie this to be the occasion, &c. He guesseth amiss; that which chiefly occasioned these Transactions, was the *Popes* Dissimulation, and his unjust Claimes. The beginning came from Zealous *Romanists*, with the concurrence of others, who being sensible of the *Popes* indirect dealings, and gross Usurpations, sadly repented the condition of the King and Kingdom, and therefore employed their Counsels and endeavours to redress and rectify those grievances under which they suffered: But these were no *Reformers*, nor this the *Reformation*, for *Reformation* in the sense then used, imported and respected, only the redress of corrupt Doctrine and Manners, or rectifying abuses in the Worship of God, and therefore did not concern the *Popes* Supremacy further than it was conceived unjustly Usurped, or tyrannically exercised by him. But if *N. N.* will have that to be the beginning of the *Reformation*, then his own Grave, Learned, and Conscientious Divines (as he after styles them) were the first *Reformers*.

6. He at last comes in with a cross observation, *Notwithstanding*, &c.

[1.] This was rashly observed, for hereby it is visible, if *Henry* the eighth did any thing in favour of *Papacy*, neither the *Pope*, nor any of his Partisans will quarrel him for taking too much upon him; but if he Act any thing in prejudice to the *Pope* and his Pretensions, then it must be irregular and Sacrilegious. But this is to be observed from the Author of the History of the Council of Trent, fol. 90. That the *Pope* can blow both hot and cold with one breath. It is to be marvelled (saith he) how the *Pope*, who before thundered against that King, upon the making the Edict for the six Articles, was constrained to praise his actions, and to propose him for an Example to the Emperour for his imitation. So that a man's personal interest makes him commend and blame the same person.

[2.] He observed, That *Henry* the eighth observed his Old (New)

(New) Religion, &c. But this is contradicted by some of his old Friends. The Author of the Book (viz. Dr. Worthington) entitled, *The Anker of Christian Doctrine*, Printed at Doway 1618. Permissa Superiorum, is not so confident, (i) maintaining still (saith (i) Preface, he) in most (that is not all, except the Supremacy as this Ori- p. 4. and is ginist fancieth) points the Romish Religion: But well-fare Sam- evident by ders, he speaks out at an high rate, *Hæretica* (k) multatene- by the bar, &c. He held many Heretical points, for he affirmed there Kings In- were only three Sacraments, Baptisme, the Eucharist, and Penance; (k) Sand- junctions. and as to that Sacrament. he denied Auricular Confession to be de Schism. instituted by Christ, and by no means would he allow the name Angl. l. 1. of Purgatory. If this be truth, was the King in all points p. 153, 154. except Supremacy, of N. N's. Old Religion? which is not yet full be one rea- This may an hundred and twenty years old: however this be, either Sam- son of the ders or N. N. deserves to be marked. Next he enlargeth upon Popes Bull therein he Edward the sixth. him, for traduceh him for publishing Heretical Doctrine in his Kingdom. Hist. Council of Trent. fol. 89.

SECTION II

H

N. N. Edward the sixth, a Child of nine years old succeeded his Father, Lord Seymour his Uncle who inclined to Zwinglius his Heresy, was made Protector of the King and Kingdom, upon the sixth of March, scarce 20. dayes after he was invested in the Protectorship, he sent away Commissioners into all parts of the Realm, to pull down Images, and other Ecclesiastical Ornaments. He also invited out of Germany divers Sectaries of what Religion soever, especially Apostate Friars that had tied themselves to Sisters, assuring himself they would be most for his purpose; and so there came into England Martin Bucer, who had been a Dominican Friar, and an earnest Lutheran, Peter Martyr a Canon Regular, who inclined to Zwinglius, yet came with an indifferency to reach what he should be appointed, Bernard Ochine a Capuchin, weary of that Austere life, took a Woman, and wrote a Book in defence of having two Wives at once, but after Repented, and died Catholic.

These three Apostles of the Reformation were distributed into the three Fountains of the Land, London, Oxford, and Cambridg; with these joyned Coverdale an Augustine Friar, Ball a Carmelite, Hooper, and Roger with other Apostates, who did so vary in their Doctrine, that all was in confusion; and the Common-Prayer Book which Cranmer, Ridley, &c. were then composing, obstructed, especially after Hugh Latimer had sided

filled with them, who was of great account among the common People. In this Confusion the Protector calls a Parliament, 1547; but the *Common-Prayer Book* did not then pass; yet all former Statutes made against Heretics, or Sectaries, were recalled and annulled. In the ensuing Parliament the Book was approved, because it seemed in matter of the Sacraments to humour divers Sectaries who before had opposed it; yet the Common People of England took Arms in defence of the Old Roman Catholick Religion, complaining that most Sacraments were taken from them, and they had reason to fear the rest. This was King Edwards Reformation, which could not be perfected, because he lived but six years,

It is remarkable how in this Kings time it was resolved, that whatsoever should be determined by six Bishops (such as they were) and six Learned men in the Law of God, or the major part of them, concerning the Rights, Ceremonies, and Administration of the Sacraments, that only should be followed. Never did any Sectaries before this time presume so far as ours did in preferring the judgment of seven men, (for that is the major part of twelve) before that of the Christian World, in changing the matter and form of Sacraments; abolishing the Sacrifice of the Mass, and ancient Rites and Ceremonies of the Church Catholick, confirmed by so many General Councils, and approved by all the Ancient Fathers. Hereby is always accompanied with presumption, but this exceeds all Parallel.

S E C T. II.

7.S. **H**ere again something in General is to be premised to remove those prejudices which N. N. hath raised against the procedure of Edward the sixth.

It is granted that King was but a Child, yet it must not be denied, that the Laws of the Kingdom committing the exercise of Supreme Power in that case to a Protector, what was regularly done by him, ought to be deemed as valid as if the King had been of age and done it himself. The Reformation made in *Jeboash* his minority, 2 Chron. 23, though it was the immediate Act of his Uncle *Jebojada*, was firm to all intents and purposes. It is acknowledged also, That Images were pulled down, a Body of English Liturgy formed, &c. But what was done in these particulars was done without confusion or contradiction. For it was done by Authority of the Supreme Power, with the advice and consent of the major part of the Bishops, not opposed by the Convocations, but rather approved (for that the Clergy in the respective Diocesses generally practised the prescribed form) and after confirmed by Parliament. This appears from the Provisional Injunctions 1 Edw. 6. and the Acts of Parliament 2 & 3 Edw. 6. to which the Bishops had so great

a respect, that as they practised themselves, so they took care for the uniform observation of these Injunctions and Statutes, requiring conformity to them from the Inferiour Clergy, which accordingly they submitted to. For we find a charge was drawn against Stephen Gardiner, one Article whereof was, *He observed not the Book of Common Prayer, nor ordered the observation thereof in his Diocese*; to which charge he made this Answer, to the Duke of Somerset with five others of the Council, viz. *That he having deliberately perused the Book of Common Prayer, although he would not have made it so himself, yet he found such things in it as satisfied his Conscience, and therefore he would use it himself, and see his Parishioners do so too: the same in effect he said to the Lord Treasurer, Secretary Peters, and Sir William Herbert, when they came to him with Articles from the King himself.*

To confirm this procedure it is to be observed,

[1.] The whole affair was managed by an approved Catholic Rule, which was to reform what was amiss, according to the Doctrine of the Holy Scriptures and usage of the Primitive Church, not to form any New Religion, but retrieve the Old, and to reduce it into that state as Christ had left it, the Apostles practised, and the Primitive Church had received, and observed, as the King declared to the Romish Rebels.

[2.] It was ordered as the Tridentine Assemblers thought most fit, *Decreto de Celebrations Missæ*, (in which Institutions were read concerning abuses to be corrected in the Celebration of the Mass, the substance whereof was) that the Bishops ought to forbid all things brought in by Avarice, Irreverence, or Superstition: If it be alleadged the Bishops were so to do, as Delegates of the See of Rome the Return is obvious, Our Bishops as Commissioners of the Supreme Power might do what they did with better Authority and Warranty. For,

1. Learned Romanists do confess that particular Nations have a Power to purge themselves from Corruptions as well in Church as State, without leave from the See of Rome. This is acknowledged by Seren. Cressy in his Answer to Dr. Piers's Sermon, p. 285. But what if the Pope issue out a Prohibition, and interdict the whole Nation? very many of them do conceive it may be waved and opposed, because no reason can be assigned, why the Church should continue under known Corruption for

(l) De Conc. the Pope refused to have them redressed. *Linear* (l) *Sil-*
vanus (l) *the second* was once of this mind, for that

if the Pope refused to hinder the proceedings of a General
 Council, to the disturbance of the Church, corruptions of the
 Minds of Men, and the destruction of their Soul, all would there-
 by be undone without remedy. Cardinal (m) Casan goes yet
 higher, affirming, that the Emperour in duty was obliged by his
 Imperial Authority to Assemble a Synod when the great dan-
 ger of the Church required it; which determination was also re-
 solved in the first (n) Pisan Council. Quintinus (o) Hedius, who
 lived in Henry the eighth's time, hath approved by many Ca-
 nones, that if the Pope command, and the King forbid, the King
 is to be obeyed; therefore when the King calls together the
 Prebats of the Church, to reform the state thereof, they are
 bound to obey, though the Pope forbid it (p). Baron (q) con-
 fesseth the second General Council is approved, though Pope
 Damaskus with might and main opposed it. Vigilus, though
 once he consented to the calling of the first General Council,

(m) Conc.
 Pil. impress.
 Luret.
 1612. fol.
 69.

(o) A Law-
 yer, and
 publick
 Professor at
 Paris, in
 repet. lecti-
 one de Civi-
 tatis Chri-
 stiane Ari-
 stocratia.

(p) Franc.
 prelat. 4.
 a. 161. at
 this day a
 General
 Council
 may be cal-
 led against
 the Popes
 mind by
 the Empe-
 rour and
 the Christi-
 an Princes,

(s) Ibid. Ann. 547. n. 29.
 (v) Ibid. Coll. 2. p. 524.

(q) Ad Ann. 553. n. 2. (r) Baron. 553. n. 35.
 (t) Inst. Ep. ad Synod. Collat. 1. p. 520.
 (u) Baron. Ann. 553. n. 212.

The practice not only of Heathen and Jewish Kings do
 confirm this, but of Christian also, who have challenged and
 exercised this Power as their Original Right, derived to them
 from God. The first, famously known, Christian Emperour,
 Constantine the Great said to his Bishops, You are the Bishops of
 these things within the Church, but I am appointed of God to
 be Bishop of those things without the Church; meaning thereby
 that

that the oversight of the external Government of things be-
 longing to the Church was by God committed to him, as the
 administration of Holy things of God within the Church was
 deputed to them (x). King Edgar in an Oration to the Clergy (x) Cited
 required them to make a Reformation by a conjunction of his and
 their Power, committing the whole affair to so many Bishops in the Book
 as he then nominated. Charles the Great convoked the Bi-
 shops to him, to Counsel him how Gods Law should be re-
 covered; and in the Preface of the Capitulary wrote thus to
 the Clergy, of his Empire, We have sent our Deputies to you,
 &c. Let no man censure this as a Presumption to correct what
 is amiss, &c. For we have read in the Book of Kings, how
 Josiah restored the Service of God in the Kingdom which he had
 given him. Maximilian in Ann. 1512. Declared, though he of
 his clemency had tolerated the Pope and the Clergy, as his Fa-
 ther Frederick had done, yet it appertained to his Duty that Re-
 ligion decay not, that the Worship and (y) Service of God be not
 diminished.

(y) Abbot
 Ursperg.
 Grth. Grat.

Fast. Whereupon he with Lewis the twelfth of France, and some Cardinals called
 a Council at Pisa, and cited the Pope in it. Onupher. in vit. Julii secundi.

3. It is the Duty of Sovereign Princes to do as Josiah did
 by the directions of faithful men, though the majority of the
 Priests express their unwillingness and averseness. For many
 Kings have been severely reprov'd for not reforming the Ido-
 latrous abuses of Gods Worship in their Reigns, which would
 never have been done, unless they in Duty had been obliged
 to do it; and obliged they could not have been, unless God had
 settled a Power in them to do it, of which because there is no re-
 vocation, or limitation in the Gospel, therefore the first Grant and
 Commission standeth good; for the Gospel doth not destroy the
 Law, but perfect it.

4. Ad hominem, did not Queen Mary in her huddled re-
 duction of Popery exercise this Power? Did she not introduce
 the Popish form of Solemn Mass, which was then abolished by
 standing Laws? Did not she to drive on her design, imprison
 one Archbishop, displace two, and deprive eight Bishops? Did
 not she with the consent of a sorry Convencion, which she cal-
 led five dayes after her Coronation, repeal some Statutes made
 by Henry the eighth, and others, by Edward the sixth? Sir
 Henry Spelman in his larger History of Tirbes, c. 29. p. 170.

tells

tells us, he had heard there was but *many persons* to give their voice with the *Bill*, and yet carried it. Did not she for a colour when the work was done, *some few dayes* after call a *Convocation*, which she soon after dissolved by her peremptory *Mandate*; but not a word of this from our cunning *Origenist*, because it was done for the advancement of the *Catholick Cause*. *Papist Princes* may do what they like, in order to the Good old Cause, and never be checked or censured for it; but *Protestant Sovereigns* must be bound up till the *Popes* License, or a Vote in Convocation loose them.

5. Although *Synods* be the most prudential, and safe way to determine *Church-matters*, yet without them *Gods Worship* may be *Reformed*, and the *Catholick Doctrine* restored. In the case of the *Catholicks* and *Arrians*, *Nicæanzen* (*ad Procopium*) complained he saw no good end of *Councils*; certainly in those where Faction prevailed, and Votes passed not by weight, but number. Not that he thought so absolutely and Universally, but *pro hic & nunc* in respect of the Times, and Persons assembled. For he knew if a *Council* had been called when the *Arrians* were the overruling party in the *Church*, the *Catholicks* would be overpowered by multiplicity of Votes; yet for all this, *He* and other *Catholicks* did endeavour the suppression of *Arrianism*.

6. Neither in such times and cases must the business be delayed till a *General Council* be summoned; especially when he who pretends to have the sole Power of calling it, and the parties called are aforehand agreed by Clandestine correspondencies, they will do nothing towards a *Reformation*, but either obstruct or baffle it. *Henry* the eighth said well, *A General Council would do well where all may speak their judgments, but it cannot be called a General Council, where they only are heard who are resolved to be on the Popes side in all matters, and where the same men are Plaintiffs, Defendants, Advocates, and Judges.* *Hist. Conc. Trid. Angl. fol. 85.*

7. Supposing there wanted a formal *Synodical concurrence* in this Transaction of *Edward* the sixth, there was in effect that which to all intents and purposes is equivalent; *viz.* a General submission and conformity to the Provisional Injunctions, and *Acts of Parliament* by the *Clergy*.

8. There was a *Synod* to carry on this matter in *Edward* the sixth's time, for though the first Edition of the *Liturgy* was only framed by the advice and suffrage of *Bishops*, and elected

Divines,

Divines, which yet was afterwards revised and compleated with the addition of a form of Making and Consecrating Bishops, Priests and Deacons, (but whether the Synod then in being composed and formed it, or passed their Power (which is more probable) for the forming of it to the selected persons appointed by the King (and so may properly enough be said to have done it, because by those to whom they had consigned their Authority) I shall not pretend to determine:) yet this may be safely resolved on, a Synod there was, which appears from the Statute-Book, which makes mention of a Subsidy of six Shillings in the Pound granted by the Clergy unto the King, 2 & 3 Edw. 6. and it is notoriously known such a Grant in those times passed not without a Convocation; and it is certain, mention was made of a Synod in Maria, held in King Edwards days; and Mr. Philpot a member of the Convocation in Mar. maintained the Catechism exemplified in the Common-Prayer Book, to be Synodical, upon this account, that the Convocation in King Edwards time had passed their Authority to certain Persons Deputed by the King to make Spiritual Laws*. So that though nothing appears *apud Acta*, because perhaps not so carefully registred, or not at all, because it was the Personal Act of their Deputies, or in that *primo Maria* (which is likely enough) expunged and destroyed, yet a Synod there was to carry on this work, upon the foregoing Reasons; to which may be added what Bishop Jewel *def. Apol.* fol. 520, affirms, which Mr. Harding (d) could not deny: *We have not done (saith he) what we have done altogether without Bishops or a Council, the matter hath been treated in open Parliament with long Consultation, and before a notable Synod, and Convocation.* (a) Scoffing at it as a small ob- scure meet- ing of a few Calvi- nists. *Def. Apol.* fol. 521. which Bishop Jewel farther avers, *Def. Apol.* fol. 464.

Having premised thus much, the less shall be said to N.N's exceptions, and reports, and nothing at all to his angry, scurrilous, malicious invectives and expressions.

[1.] Edward the sixth was a Child, &c. This is a close reflection on his incompetency to act in that kind, but N. N. might have considered that Kings in the eye of the English Laws are never Minors, and that though he was a Child in years, yet not so in understanding; for during the time of his Reign he kept a most exact judicious Journal of all the most principal (b) affairs of State, and his abilities were so great, far

(c) A. D.
Soc. Jes. in
his Reply
to Dr.
White, p.
289. Sect.
to the se-
venth.

far beyond his years, that he could encounter *Cardan*, and disputed his new devised Paradoxes with so much acuteness, and strength of Reason, that *Cardan* reported his parts to be miraculous. And as to his Knowledge in matters of Religion, his Answer (formerly related) to the *Romish Rebels*, sufficiently shews, he was no Candidate thereof, but a solid understanding Christian. But if his being a Child be so great an offence to the *Romish* tender Consciences, why should not their Universal Monarch's being a Child work the same effect in them? Such they have had, *Benedict* the ninth was a Lad almost ten years old, *John* the eleventh a stripling, and a Bastard to boot, which one of their stout sticklers grants, and makes a pleasant Phanatick (c) Apology for their youth, viz. in these words, *The young years of our Bishops cannot be a hinderance to debar them, (of being Infallible Pastors and Universal Monarchs in the Church,) since out of the Mouth of Babes our Lord can work his own praise; neither is Ignorance, want of Learning, or Discretion any lett, when by the mouth of an Ass God can instruct a Prophet.*

[2.] They did vary (as he runs on) and so were in confusion. The Antecedent is beggarly without proof, and the consequence is naught: every variation in judgment and opinion doth not infer or imply Confusion. The members of the *Trent*-Assembly in far more and more importing Doctrines did vary almost at every turn, yet I presume this man of confidence will not adventure to conclude, that all was there in a Confusion. But *King Edwards* Doctors did not vary, for they were perfectly agreed, and took an effectual course to prevent discord and confusion. For,

[3.] The *Common-Prayer Book* was not obstructed, but generally and Religiously observed. For in 1 *Edw. 6.* it was Authorized by Proclamation, recommended to the Bishops by special Letters from the Lords of the Privy Council to see it practised, and in 2 *Edw. 6.* a penalty was imposed by Act of Parliament on such as should deprave or neglect the use thereof: if any disturbance therein, it proceeded from the Popish party, and their Preachers, which occasioned a Proclamation to be issued out to silence them.

[4.] He relates every one might Preach what he pleased, &c. This is false, for a Proclamation was published, none should Preach, unless he were Licensed.

[5.] *Hugh Latimer* (saith he) was in great esteem, &c. If

So then probably the Common People would have sided with him, for the *Common-Prayer Book* which he so highly esteemed, that he judged all those who condemned it to be Factious and Seditious, as in particular he charged *Thomas Lord Seymour* upon that account.

[6.] He tells us the *Common People* took *Armes*, &c.

Surely not: those who so much respected *Hugh Latimer*; they were some who affected *Popery*, that is no news such should prove Rebels when they dare; he might have spared this, to save the Credit of his *Old Religion*. This practice is sufficient to prove them no true *Roman Catholics*, for the *Old Religion* taught *Subjects Submission and Suffering for Religion*, and forbade *Resistance and Rebellion*, and taking up *Arms* against their lawful *Sovereign*.

[7.] He supposeth *Edward the sixth's Reformation* could not be perfected, &c.

In good time! by the same reason *Queen Mary's* reduction of *Popery* could much less be perfected, for she lived but five years.

[1.] He presents his grand remarkable, in this Kings time, &c. But he is so reserved and wary as not to specify the year of his Reign: If he means 1 *Edw.* (as is most probable) he misseth one of the number, for thirteen were appointed, this is a pardonable mistake. That which follows is a down-right *Calumny*, as hath been sufficiently proved, for those seven men had a real respect to the Judgment of the Christian World, and Practice of the *Catholic Church*. If he pitch on 2 & 3 *Edw.* 6. then 32 persons were nominated to examine *Ecclesiastical Lawes*, viz. such as concerned the Jurisdiction and Rights of the Church in *foro externo*, which indeed were but so many Regulators of the *Canon-Law*. If he relate to 6 *Edw.* 6. only eight persons were named in the Kings Letters Patents, with a power to call into their assistance whom they pleased. But this is remarkable, that when *N. N.* lays claim to all the Christian World, many General Councils, and all the Fathers for their Matter and Form of Sacraments, and their Sacrifice of the *Mass*, he is then fallen into the braving humour of his old *Thrasenical Bragadochio* Colleagues; *Testor omnes patres, omnia Concilia*, &c. No less than all was the nothing Brag of *Father Campian*, but the Author of the Apologetical Epistle published Ann. 1601, goes far beyond him in this swelling ranting ventosity; *That Faith which I defend is taught in all the Hebrew and Greek Scriptures, and all*

ancient Glosses and Scholies on the *Latin* and *Greek*, by all the learned Fathers, Historians, Antiquaries, and Monuments; by all Synods, Councils, Laws, Parliaments, Canons and Decrees of Popes, of Emperours, and Kings, by all Martyrs and Confessors, and Schools, by all Friends and Enemies, even Mahumetans, Jews, Pagans, and Infidels, all former Hereticks and Schismatics. All these he had carefully and with diligence studied, and considered them; this is a right *Don Glosso*. But somewhat is still behind, his Faith is approved by all the Testimonies that can be devised, not only of this World, but of God, of Angels, and Glorious Souls, of Devils, and Damned Spirits in Hell, (the fittest Witnesses of all :) and here he stops his Career. Other puling Hereticks have boasted of this or that Council, or of some few Fathers; but these have attained to that pitch of Impudency, that all makes for them, all is theirs; when upon a just examination none at all appears for them. Heresy is always accompanied with Vanity and Insolency, but this exceeds all Parrallel; but that we find it the constant custom of the *Romish* Hectors.

S E C T. III.

N.N. **A**fter Edward died his Sister *Queen Mary* Reigned, who being a Catholick, restored Religion by Act of Parliamt; *Cardinal Pole*, the *Pope's* Legate absolved the Kingdom from the Excommunication and Schism incurred. Some Histories report that three thousand *Schismatics*, all Strangers, were Banished out of *England*, and among the rest the two holy Apostles *Peter Martyr*, and *Bernard Ochine*. All *King Edwards* Bishops were Deposed, and Imprisoned, the *Catholick Bishops* set at liberty and restored to their Sees.

S E C T. III.

J.S. **Q**ueen *Mary* did reintroduce *Papety*, but this she did contrary to the solemn Promise made to the Gentry of *Norfolk* and *Suffolk*: to violate such an obligation will scarce be proved either Honourable or Religious.

2. She did not regularly restore her Religion, but confusedly shuffled it up as hath been before declared, that if any Protestant Prince had done the like, an hideous Hubbub would have been raised.

Bishop Jewel relates the manner thus: (a) The Papists first scattered it and forced their Mass against a Law then in force to Harding, against them, then established it by Law; and next after had a Solemn Disputation at Oxford, to try whether the Law were good or no. This (saith he) Mr. Harding is your Lidford Law: for in order of nature the Disputation should have been first, then the Law, then the Execution thereof; but, as Terullian saith, *Heretici ex Conscientia infirmitatis sua nihil tractant ordinare*.

(a) Reply
Art. 13.
fol. 358.

3. He cannot but his hand must slip though he have no visible advantage by it; for all King Edwards Bishops were not Deposed, the Bishops of Lincoln and Hereford were not; the Bishops of Litchfield, Salisbury, Norwich, Bangor, St. Asaph, and Landaff complied.

4. If the deposed Bishops were but pretended Bishops, then your restored Bishops were so too, for some of these received their Ordination from them and those who ordained them.

But now the Originist after all these Sallies falls afresh on his great work, on which he spends much Paper and time, wherein he most triumphs and glories: and thus he makes his first approach and onset.

CHAP. 2

CHAP. III.

SECT. I.

N. N. **Q**ueen Mary deceased without issue, her Sister Elizabeth is proclaimed Queen. The Reformation is established by Act of Parliament, notwithstanding the great opposition made by all the Bishops and others in the Upper-house. The Queen was resolved to pull down *Catholic Religion*, because Cecil and others of her Council perswaded her, she could not be secure as long as the Pope's Authority was acknowledged in England, seeing the Apostolick See had declared her a Bastard, and all Catholics looked upon the Queen of Scots as true Heir to the Crown. Nevertheless it was judged expedient for her quiet, and the peace of the Realm, to keep always a Resemblance of it in the Clergy, as the best remedy against *Puritanism*, which was thought by her Majesty dangerous to Monarchy. The titles therefore of *Arch-Bishops*, *Bishops*, *Deans* and *Chaplers* were retained, as also in her own Chappel some Images, the Altar and a Crucifix upon it. But what will they do for Ordination? That Form which was instituted in *Edw.* the sixth's time was judged invalid, by publick Judgment in *Queen Marie's* days, insomuch that Leases made by King *Edward's* Bishops, though confirmed by *Dean* and *Chapter*, were not esteemed good, because, saith the Sentence, they were not consecrated, nor Bishops: see *Brook's Novel Cases*, Plac. 463. fol. 101. *impress.* London, 1604. Seeing therefore it concerned the Queen to have consecrated Bishops, she endeavoured by all means to have such as she named for *Bishopricks* consecrated by Catholics; but they all resolved not to make Bishops in the Church, whereof themselves refused to be members. The Queen, notwithstanding the reluctancy of *Catholic Bishops*, named in her Letters Patents *Kitchin Bishop* of *Landaff*, among others, to consecrate *Mr. Parker*, and his Fellows; he being the only man, among all the *Catholic Bishops*, that took the Oath of Supremacy in her Reign. But many others who complied with *Henry* the eighth in that particular, refused now to consecrate, and *Landaff* was resolved to do the same; yet at last, by fair words and promises, they prevailed with the old man to give them a meeting at the *Nags-head* in *Cheapside*, where they hoped he would have ordained them Bishops, despairing that ever he would do it in a Church, because that would be too great and notorious a scandal to Catholics, among whom *Landaff* desired to be numbred. *Bonner Bishop* of *London* hearing of this, sent *Mr. Neal*, his Chaplain, to forbid the exercise of giving Orders in his Diocese, under pain of Excommunication, wherewith the old man being terrified, and otherwise also moved in his Conscience, refused

fuld to proceed in that Action, alledging chiefly for reason of his forbearance, want of fight. This excuse being interpreted an evasion by Mr. Parker and his Fellows, lessened his entertainment, some of them reviling him, and saying, *this old Fool thinketh we cannot be Bishops, unless we be presented*, alluding to the Catholick manner of *Episcopal Ordination*. Being thus deceived in their expectation, they resolved to use Mr. Scories help, an Apostate irreligious *Papist*, who had born the name of *Bishop in King Edward's time*, and was thought to have sufficient power to perform the Office: he having cast off, with his religious habit, all scruple of Conscience, willingly went about the matter, which he performed in this sort; having the Bible in his hand, and they all kneeling down before him, he laid it upon every one of their heads, and shoulders, saying, *Take thou Authority to Preach the Word of God sincerely, and so they rose up Bishops of the new Church of England.*

§ E C T. I.

7. 5. **T**O this long lying Section, the fittest method will be to discover the several fallacies, and vain conjectures, as they lie in order.

First, *He vainly surmiserh great opposition was, &c.* This is one misadventure, for there was but fourteen *Bishops* then living, whereof four were absent; and then a Question may be made, whether all those ten who were present did oppose it? for some of them had learned the Art of compliance so exactly, that they could suit to the times without any opposition: for the others, there was but one *Abbot of Westminster*, and only two Lords Temporal, the Earl of *Shrewsbury*, and Viscount *Montague*, who did oppose it: these thirteen, if they had all combined, could not make any great opposition.

2. *The Queen (saith he) did resolve, &c.* This is most false, for thus she expressed and declared her self: (a) *England embraceth no new Religion, nor any other than that which Christ hath commanded, the Primitive and Catholick Church hath practised, and the Ancient Fathers have always with one mind and will approved.* If N. N. hath another Catholick Religion, let him keep it to himself.

3. *The Pope did declare her a Bastard, &c.* Perhaps this may be true, but if he did so, he declared against his own Conscience, if *Guicciardine* say true: but whether this were so or no, the Pope hath a faculty to determine and declare contradictions: If once he did declare her a Bastard, he hath a cleanly conveyance to call in his Declaration, and pronounce her Legitimate. Our *English Authors* of good account, probably upon common report, have written that *Pius the fourth*, as he offered very large Concessions, so, if the terms could be agreed on which were proposed, to revoke

(a) *Cambden, Ann. p. 35, 36.*

the Sentence against her Mothers Marriage. This seems to Mr. Fuller to be a light conjecture, but others as modest, and more knowing than himself in that point, have averred it. Bishop Babington on *Nam.* the seventh affirms of *Clement* the eighth, and Bishop Auderna *Cart. Tertii* p. 142. is very positive in it, *Clement* *illud sensum non constat, de ceteris si aut vero Primatus, &c.* Mr. Fuller himself relates, the Pope sent by his Nuncio, the Abbot of St. Savoy, a Letter to her, in which he promised to grant her whatsoever she would desire for the establishing and confirming of her Princely Dignity, and assured her (having furnished the Abbot with secret Instructions) he should deal more largely with her, intreating her to give the same credit to his Speeches which she would do to himself. If these Instructions contrived for that pretence and profer were not publickly to be seen, this was but a piece of *Pope-craft*; for the matter was so to be managed, that nothing was to be concluded, till the Abbot certainly found the Letter would take, and produce the designed effect. But before this *Papal* the fourth promised, though not so frankly, yet home enough, that if she would refer her self wholly to his free (crooked) disposition, he would do whatsoever might be done with the (b) honour of the *Apostolick See*, and we know that the *Papal* have ready inventions, they can any time off-hand find an expedient to save its honour.

(b) Hist.
Counc. of
Trent. fol.
411. ad An.
1558.

This *Pope* in the year 1554, being a moderate good man, by a Letter to *Queen Mary*, whom he knew to be zealously addicted to the *Papal* Interest, granted a close Dispensation to confirm and ratify the alienation of the Possessions and Revenues of the Church, and forged six reasons to satisfy the World, that such a Dispensation might be granted with honour and conscience. This Letter, with the reasons, was found in the Offices of the King's Papers, the original whereof was there preserved; but the next year following the tender-conscience man changed his mind, and in private discourse often told the *English* Embassadors with deep protestations, that he would not profane the things dedicated to God, and that his Authority reached not so far as to approve Sacrilege, and therefore under any *Excommunication* must be made of Church-Goods and Revenues; adding withal, they could not hope that St. Peter would open Heaven to them, so long as they usurped his Goods upon Earth. Hist. Counc. of Trent, fol. 392. & 393. ad An. 1555.

This was a pure piece of *Pope-craft* to get *Peter-pence* from the people, and money from the Crown for himself, which he gained by this Artifice, and set the Church shift for her Rights as well as she could.

The

The Pope and his Adherents do generally charge the Greeks with Heresy and Schism, yet by an accord the Greeks may have his good leave to be Hereticks and Schismatics; let them but acknowledg his Supremacy, they may keep their Religion, and be either Hereticks or Schismatics: but if they prove refractory, and refuse, then presently they are pronounced Hereticks and Schismatics.

For in *Ann. 1594* Articles were drawn and concluded betwixt the Pope and the Bishops of *South-Russia*; the main whereof was, he was to permit to them the liberty of the exercise of their Religion, and they were in lieu of that to acknowledg his Supremacy, which they submitted to, but with special reservation of their Religion and Rites, *Brerewood Inquiries*, p. 138. taken out of *The 4. Jesu.* What Arts the Popes have used to maintain their Reputation, the Author of the *Hist. of the Conno. of Trem* hath reported for fine stories of Reconciliation, fol. 382, and 383, which he truly and properly styles shadows of Obedience. For *Saligniacus*, the Pope's Protomary *Itam.* to 8. c. 2. refers *Brerewood*, p. 161. expressly affirmeth, that the Christians in *Egypt* never yielded obedience to the Pope.

Let the Pope's Interest be either bettered or secured, he can with honour allow Heresy and Schism; and so sober and moderate a man is he, he will not stand with you upon the strict account of Religion.

Neither is *M. N.* certain that all the Catholics did take the Queen of Scots to be true Heir to the Crown; yea it is false; for not those sure who concluded the Marriage of King *Henr.* the eighth with *Katharina* to be unlawful, and Divorce lawful; not those sure who owned *Elinabeth* their natural Liege-Prince, as *Heath Arch-Bishop* of *Tork*, and *Oglethorp Bishop* of *Carlisle* who Crowned her; not those who judged the Act of Succession valid, neither the Secular Priests, who in their Book entituled *Impereur Considerations*, Printed *An. 1601*, and now re-Printed *An. 1675*, bound with the other Treatises, did acknowledg her their true and lawful Queen, and themselves her Highness natural born Subjects, p. 53. and 64. and as such did profess their Allegiance to her, as highly as the most Loyal Subjects could or should do, p. 85, 86. Nay, nor Father *Parsons* and his Comrades, who entituled the King of *Spain*, and the Infanta his Daughter to the Crown, in his Book entituled *Dolman*, and as the Secular Priests affirm, *Impart. Censid.* p. 82.

Philip

(f) Which none of those of the Roman-Church (and there are great store of them) do, who deny his Infallibility in matters of Fact and Right.

Philip King of Spain treated with Queen Elizabeth to Marry his Son Charles, which he would not have done, if he either valued the Pope's Declaration, (f) or thought the Queen of Scots to be true Heir, unless he had been assured of a Dispensation, and by vertue thereof disseize and debar the right Heir. But this project failing, he gave out words he would take her for his own Wife, insomuch that the King of France feared a Marriage betwixt them, which moved many of the more inquisitive and considering sort to believe, that the reason why the Pope did not draw in his Declaration, proceeded only from the practices of the French King, Hist. Council. of Trent. fol. 411. An. 1558.

He fancieth Ordination of Bishops was not to be had; &c. why so? The Form, &c. how comes it to pass? the Leases, &c. But if the Leases were adjudged not good, yet consecrated Bishops they were, for the goodness of a Lease depends on the Laws of a Kingdom, the validity of Consecration is derived from the Law of Christ, according to whose Institution they were Ordained. But how is it the Leases were not good? this doth not appear, for Brooke doth not say, *adjudicatum*, but *dictum*; it was so suggested, not it was so adjudged: but if he and all the Temporal Judges had passed this Sentence and publick Judgment, yet it was null in Law; for *sententia juris*, &c. even a legal Sentence, when pronounced by an improper incompetent Judge, is void in Law; and it is certain they have no power to determine either the Regularity or the Validity of either the Form, or the Ordination it self. It belongs to others to meddle with the Institutions of Christ.

Alas, they did exceed their bounds in giving such a judgment: Pope Paul and Cardinal Pool judged otherwise; for their ratification of the Ordinations in King Edward's time could not be valid, unless the Ordinations themselves were valid antecedently to the Pope's superfluous Confirmation: It implies to confirm a Nullity, and ratify a Nothing. However N. N. is desired to declare his private Judgment, how he liketh the publick Judgments which have passed on his Fellowes in, and since Queen Elizabeth's time; and so farewell to N. N.'s publick Judgment, and his private Judgment to boot.

5. He conceiveth Queen Elizabeth endeavoured to employ his Catholics, &c. as if none else could consecrate but they. This is a false supposition in the judgment of his Catholics; as after will appear, but this he vents at a venture; for Mr. Harding, who had reason to know more of this matter than N. N. could

not say so; the ancient Bishops (said he) were not required, or else refused, but if they did refuse, yet her concern could not be prejudiced thereby; for she had sufficient in readiness to perform that office. *N. N.* acknowledgeth *Landaff* and others were named in the Queens Letters Patents, if it had been for his interest he could have named those others, those seven, whereof six were Bishops, one a Suffragan, for whose Authority, see *Bell. de Sac. Ord. lib. 1. c. 7.*

6. He reckons *Landaff* among his Catholics, &c. But a Friend of his told Mr. *Harding*, we had but one Fool, meaning *Landaff*, and him they have gotten, and at last many of his good Catholics complied. Bishop *Jewel* told Mr. *Harding* so, and he could not gain say it. At first they subscribed against us with the very same hands with which, not long before, they had openly protested, and solemnly sworn against the Pope, and with which sithence they have received and embraced our whole Religion. Bishop *Jewel* *def. Apol. f. 521.*

7. He suggests they prevailed with *Landaff*, &c. But he did not meet with them, neither did they meet for Dr. *Parker's* Consecration, but his Confirmation, at which he was not present himself, being confirmed by his Proxy Dr. *Bullingham*.

8. But *Bonner* terrified *Landaff*, &c. But he was secure enough from his thunderings, he himself being then secured and imprisoned for his obstinacy, and legally deprived of his Bishoprick. But had he been at liberty, and in power, *Landaff* needed not to fear his Scarecrows; for the Bishop of London hath no Authoritative Jurisdiction over the Bishop of *Landaff*, they are Pares in all accounts of Power, neither was *Bow-Church* subject to his Jurisdiction, being a peculiar under the Arch-Bishop of *Canterbury*, and this was the place where the meeting was for Dr. *Parker's* Confirmation. But why should *Bonner* forbid the exercise? especially if he thought (as *N. N.* seems to do) that the performance of that action in that clandestine place, and irregular manner, renders the act invalid; for *Bonner* would have rather connived at it, than thereby he might take an occasion (as a subtil enemy would do) to make the scandal stick more close to them.

9. He further adds, they were deceived in their expectation. But *N. N.* is deceived in his Relation, which is false; for

[1.] They had no need of *Landaff*, neither did he refuse, as that signifies an obstinate Recusancy, such as is alledged in his Catholics, who, as *N. N.* reports, refused.

[2.] He alledgeth they resolved to use Mr. Scories help, &c. If they did, they resolved well; for Mr. Scoria did not only bear the name of a Bishop, but was a regular valid Bishop; being Consecrated Aug. 30. 1551, by Camerbury, London, and Bedford. But N. N. thinks they thought him to have sufficient power to perform that Office: this is false too, for there were three besides him ready to joyn with him in the performance, who were all employed, and did Act; and he with others were sufficiently empowered by the Canons of the Church to perform that Office, and yet if he alone had done it, his Consecration had been as Canonical and valid as that of Pope Pelagius, who was but a Deacon, whom the Western-Bishops refused to Consecrate, and had an un-canonical (g) Consecration only, and yet he passed for Pope. And in some cases the performance of Consecration by one Bishop only, is justifiable from good Precedents, and the Authority of Gregory the Great to boot.

(g) Only
by two
Bishops and
a Presbyter
of. Offici.

N. N. having cast off all scruples of Conscience, adds sin to sin; one lye to another, in reporting he performed it in this sort, having, &c. For he only did not perform it, neither in that sort he suggesteth: which is demonstrated by as good Evidences as are to be found in the *Varican*; for thus, as appears by them, it was performed: On the 17th. of Decemb. 1559, the Persons nominated in the Queens Letters Patents, viz. Bishop Barlow, Coverdale, Scory, and the Suffragan of Bedford assembled at Lambeth Chappel for Arch-Bishop Parker's Consecration, where first Morning-Prayer was read; then a Sermon Preached, (this Bishop Scory did, and it was all he did along) then the Sacrament of the Eucharist was Administred, then they (all four) proceeded to the Consecration; whereat the Prescript-form in the Book of Ordination was strictly observed, not laying the Bible, &c. (as N. N. falsely relateth) though if so it had been done, there is a Book-Case for it, Conc. Carth. 4. C. 2. But delivering to him according to an old Roman rite; neither saying only, (take thou Authority, &c. which N. N. only takes notice of,) but using the solemn formal words of Consecration, (Receive ye the Holy Ghost,) and then Remember, &c. according to the method of the Ritual.

4. N. N. hath the ill-luck to be still one, and deceived; for whereas he surmisseth others were Consecrated when Arch-Bishop Parker was, he is much mistaken: For he only was Consecrated then, the others not till afterwards, and upon several days.

But *M. N.* is wronged, in being reproved for *falsehood and misadoptures*, he, good man, will say nothing but that for which he hath good authorities, and good proofs; which, whether they be regular, and valid, is next to be examined.

SECT. II.

N. N. **T**His Narration of the Consecration at the *Nags-head*, I have taken out of *Hollywood*, *Constable*, and *Dr. Champney's Works*. They heard it from many of the ancient Clergy, who were Prisoners in *Witch-Castle*, as *Mr. Bluel*, *Dr. Watson Bishop of Lincoln*, and others; these had it from *Mr. Neal*, and other Catholics who were present at *Mr. Parker's* Consecration at the *Nags-head*, as *Mr. Constable* affirms. The story was divulged, yet being so evident a truth, none durst contradict it, notwithstanding both the Nullity, and Illegality was objected against them in Print not long after, by the Famous *Dr. Stapleton's Counterblast*, fol. 301.

SECT. II.

§. 5. **A**LL this here presented, amounts to thus much;

1. *Mr. Neal* and *Mr. Constable* reported the story, therefore it is true. *Neal* was an eye-witness, and *Constable* took it upon trust, and all the rest hear-say men. So that the whole depends upon their credit and honesty, who have crack'd their credit by their holy Fraud, and lying Legends, and practising the black Art of Equivocation; and their honesty is justly suspected, who care not what they say, so they say something for the advantage of the good old Cause, as will hereafter be declared.

2. *Dr. Bishop*, a fast Friend to the Cause, in his Repr. of *Dr. Abbot's Defence*, p. 120, confutes this way of Argumentation, saying; *Any man not past all care of his Reputation, would be ashamed to cite such late partial Writers; it is either where their testimony is not contradicted by their Adversaries, when they set themselves industriously to detect falsifications in their Allegations, or else those Protestants do annex the Authorities and Reasons on which their testimonies are grounded.*

Testimonies of private men, or hear-say men, when crossed by Authentick Records, are always slighted, and contemned. If the Homagers of a Manor swear to a custom, (which is more than speaking to it,) yet if there be any Court-Roll extant, and pro-

Origo Protestantism: Or,

which declares the contrary to their Depositions; their testimony is thereby utterly invalidated. *Barenus* in the point of *Marcianus* his Birth, presumed to correct all former Historians by the discovery of an ancient Coin; certainly an ancient Record is better than an ancient Coin can be; for standing Records have always by all Nations, and the consent of Mankind, been esteemed the strongest human testimonies, and the best assurances of Faith, which ought not to be disbelieved or disputed upon the reports of particular men, because they have been purposely devised and preserved for the discovery of Truth, and the decision of Controversies which might arise in after-Ages, and the rectifying of particular mens several apprehensions. Such as these we produce in this case, which have convinced and fully satisfied more ingenuous Adversaries than *N. N.* or his Narrators seem to be: When *Dr. Reynolds* shewed these Records to *Mr. Harr*, he confessed they were undeniable. The *Bishop of Chalcedon* acknowledged that *Father Oldcorn, alias Hall*, took the leisure and pains to search the Records, who thereupon concluded them authentic. *Arch-Bishop Whig* if, with four other *Bishops*, prevailed with four *Popish Priests* to view these Records, which when they had done, they declared to them freely that they were not to be doubted of.

3. It hath been the common practice of such as these Narrators were, (as shall after more fully appear) to divulge stories by an holy fraud, either to stagger weak minds, or to settle the over-credulous *Bigots* of their party in a detestation of *Arch-Bishop Whig* if's life, (whom the *Romanists* may believe if they please, if they will not take his word let them choose, and shew the contrary,) hath given us a pregnant testimony hereof; for he informs us, that that *Arch-Bishop* going to *Dover*, at his entrance into the Town, an Intelligencer from *Rome* landed, who wondred to see an *Arch-Bishop* in *England*, and so honourably attended: but seeing him the Sunday following waited on with a nobler Train, and hearing the solemn Service of the Church, he was overtaken with admiration, and told an *English Gentleman*, *Sir Edw. Hobby*, who accompanied him, that they were led in great blindness at *Rome* by our own Nation, who made the people there believe that there was not in *England* either *Arch-Bishop* or *Bishop*, or Cathedral Church, or any Church-Government, but, &c.

4. These his Narrators could never agree in the most material circumstances of the story, they cannot speak either to the number of the Consecrators or Consecrated, nor to the determinate place and time.

5. The

5. The Story was contradicted, as it was divulged, as hereafter will be more fully declared.

6. Dr. *Shapleton's* Objection did not run on the *Nags-Head* Score, he never so much as mentioned it, and therefore may reasonably be presumed, either not to have heard any thing of it, or not to believe it; the former is more probable, for it was not divulged in his time.

7. If the matter had been performed clandestinely, or intended so to have been, Mr. *Neal* and the other *Catholicks* could not have been admitted, neither should its clandestine performance have rendered the Act invalid. When *John the twelfth* ordained a *Deacon in a Stable*, I demand, whether in *N. N.'s* private judgement the Ordination were invalid?

SECTION III.

N. N. They being not able to make good the Ordination against *Catholicks*, were forced to beg an Act of Parliament, whereby they might enjoy their Temporalities, notwithstanding the defect of their Ordination against the *Canons of the Church*, and *Laws of the Land*. For albeit *King Edwards* Rite of Ordination was established by Act of Parliament, yet it was notorious that the Ordination of the *Nags-Head* was very different from it, and framed *ex tempore* by *Scories* Puritanical Spirit. The words of the Act are, *Such form and order for Consecrating Archbishops, Bishops, &c. as was set forth in Edward the sixth's time shall stand and be in full force and effect; and all Acts, or Things heretofore done or made by any person or persons elected to the Office and Dignity of Archbishop, &c. by virtue of the Queens Letters Patents, or by Commission, since the beginning of her Reign, be, and shall be by Authority of this Parliament declared and judged good and perfect in all respects and purposes, &c.* See *Poulton* in his *Kalendar* p. 141. n. 5. by which Act it appears, that not only *King Edwards* Rite, but any other used since the first of the *Queens* Reign upon her Commission was enacted good, and so consequently the *Nags-Head* might pass. Hence it was they were called *Parliament Bishops*.

SECTION III.

7. S. **T**HE chief Argument which *N. N.* framed in this Section runs thus.

1. Their Ordinations were defective, as not ordered according to the *Canons of the Church* and *Laws of the Land*, therefore they were invalid: which is a gross *Non sequitur*; for

For the validity of an Ordination is distinct from the Canonicalness and Legality thereof. But the Antecedent is false, for Archbishop Parker's Consecration was according to the Canons of the Church Catholick, but not of the Roman; which obviates one of Dr. Stapleton's pretended illegalities, and according to King Edward's Rite (as hath been proved) which was then established by Law, as *N. N.* here confesseth, which is another Counterblast to Dr. Stapleton, who thought otherwise, and was the ground of Bishop Bonner's Plea.

2. The Preamble of the Act (which *N. N.* misrepresents) shews the purpose of it, viz. The Parliament finding by the reproaches of some, and the suspicion of others, that many were not satisfied with the form then used, (therefore that form was then used, and upon that usage the Parliament concluded their Ordination Legal) conceiving and objecting it was not sufficiently provided for by the Statute of Repeal, 1 Eliz. (though *N. N.* and the Author of the *Anker* with his Superiours think it was) to remove these surmises and slanders, they did declare for the then, and after Consecrations, made according to the *Queens* Letters Patents (as they all were) that they were, notwithstanding these surmises and slanders, good in Law, and if any such were, these also which were made by Commission (as none were) provided they were performed by King Edward's Rite, as they were directed; and so consequently the Act confirms no Consecrations, nor entitles to Temporalities where the Rite was not observed.

The subsequent clause of the Act, (which *N. N.* cunningly conceals) clears this, which restrains all former and subsequent Consecrations to the form, and Order prescribed in the Ritual of Edward the sixth, and so consequently, if there had been any such Consecration as is suggested, even by this Act they were not Bishops in Law, and were debarred of the Temporalities, because by no Law they could claim them, and by this Law disenabled to enjoy them.

3. *N. N.* falls here very flat and dull; in his vapouring humour he was Positive and Magisterial (thus it was performed) but here he is so modest, (it might be, or it might pass,) will serve his turn: and so absurdly argues, thus it might pass, therefore thus it did pass, endeavouring to prove a certain thus it was, by an uncertain, thus it might be.

4. He adds, Hence it was, &c. This Calumny hath been oft confuted before he vented it: for our Bishops depend not on Authority

Authority of Parliament, for the validity of their Ordination; and was long before sharply retracted by Bishop Jewel in these words: *For had then (viz. in Queen Mary's Reign) a Parliament Faithful to Parliament Mass, and Parliament Popery, &c. for year.*

S E C T. IV.

N. N. THE Story of the Nags-Head was first contradicted by Mr. Mason in the year 1613, yet so weakly and faintly that he feared to be caught in a lye by some aged persons that might be then living, and remembered what past in Queen Elizabeth her time.

S E C T. IV.

T His that is related by N. N. here, is another Falsity. For the Story was contradicted by the Act of Parliament, and Archbishop Parker's Life, and by Bishop Goodwin, who wrote his Book 1600, as he averreth, p. 534, the rest is idle talk; however he contradicted as it was openly divulged.

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N. N. IN Ann. 1603, none of the Protestants durst call it a Fable, or a Tale of a Tub; as some now do.

S E C T. V.

T His also is a false story, for he cannot oblige himself to know any thing concerning this report, who called it so, and since hath proved it a Fable. That which was used as a pretext to Hucker's it, was this: Archbishop Parker's Confirmation, where he was not personally, a Dinner (as the Lord Chancellor Egerton related to Bishop Williams

Williams

William) was provided in the *Nags-Head* for the *Civilian* who attended that work) according to Custom: this place was pitched on as most convenient for its nearness to *Ben-Church*, where he was Confirmed; and a Dinner in a Tavern Dr. *Reeves* utterly refused, for that he had heard the Dining at a Tavern gave all the colour to that malicious lye of Dr. *Parker's* being Consecrated at the *Nags-Head*, and for ought he knew captious and malicious people would be ready to say the like upon the same occasion.

SECT. VI.

N. N. **B**ishop Bancroft being demanded by William Alabaster, how Dr. Parker and his Colleagues were Consecrated; he answered, he hoped in case of necessity a Priest (alluding to Scory) might ordain Bishops. This Answer was objected in Print against him, and all the *Protestant* Clergy by *Hollinwood*, Bancroft being alive then, but not a word replied.

SECT. VI.

7. S. **W**hether this Relation have any truth in it, may be justly doubted, many of the *Papish* Priests of those times, and both before and after trading in Lies,

some to gain Proselytes, others to keep up their Credit, and the People in heart, others to defame their Adversaries. The *Secular* Priests of that time complained of the spight of the

(b) And that Jesuits (b) against the State. The pretended Brethren of the Society (say they) do in their Writings calumniate the Actions thereof, be they never so judiciously proceeded in, never so apparently proved true, and known to be most certain to raise and support. Confid. Foot out of the Snare. And if they were so bold with the State, they would not stick at the defaming of great Persons, and eminent Officers of the State. The like might be said of them, one of N. N.'s Narrators Dr. Watson may be an instance. The *Papists* in their Pamphlets gait out that Dr. King, Bishop of London, was a *Judas* before his death. *Protestants* now in the Church of Rome, because Mr. *Morton* a *Stanley* had averred in a Book, entitled

Protestancy before Popery.

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The Bishop of London's Legacy. This being proved a malicious Lye by the Testimony of eye-witnesses who were present at his departure; being thus caught in it, they resolved to forge another, if possible, to make it good, adding sin to sin; which was, *That Father Preston was the man who did Reconcile him,* whereupon he was summoned to appear before divers Honourable Commissioners appointed to take his Examination, *December 20. 1621:* but he honestly declared (*protesting before God, and as he hoped to be saved by Jesus Christ*) *that he never saw that Bishop to his knowledg, nor could know him from another man if he did see him, and he knew nothing of any such Reconciliation,*

2. If such a demand was proposed, probably he sleighted it, as being a demand full of ignorance and impudence.

3. His Answer (if any such was) was good and argumentative *ad hominem*, not alluding to *Scory*, whom he knew to be a lawfully Consecrated *Bishop* upon every account, and in every respect, but to the practice of the *See of Rome*, which allows a single *Priest* both to Ordain and Confirm by *Papal Dispensation*.

S E C T. VII.

N.N. I Have spoken both with *Catholicks* and *Protestants* that remember near 80 years, and acknowledg that so long they have heard the *Nags-Head Story* related as an undoubted Truth.

S E C T. VII.

73. Doughtily argued! from the authority of the Common People (who as they do not at all understand the matter, so they as little concern themselves in such affairs, and what they have take all on trust) to conclude an undoubted Truth. But if this will pass, then the *Papists* were guilty of the Barbarous Murther of our late Glorious and Pious King, (though I am perswaded many of them abhorred the Fact, and the Plot leading thereto) because it hath been reported, that they did devise and forward the Fact, and when the villanous Act was done, much rejoyced at it. This Argument at

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the best, is a *Topic*, from vulgar Fame, which as the *Lawyers* speak, is, *presumptio legis*. Or *temeraria*, and so no proof in Law.

S E C T. VII.

N.N. **T**HE *Queens* Dispensation seems to acknowledg it, which Mr. *Mason* is willing to shadow with a distinction; The *Queen* (saith he) did but dispencc with the Trespass against her own *Laws*, not essential points of Ordination, but only accidentals; not in Substance, but in Circumstance. But if the Consecration was at *Lambeth*, and according to the form of *Edward* the sixth, what need was there of any Dispensation, especially given not in conditional, but in absolute termes, since both Substance and Circumstance had been according to the Protestant Law.

S E C T. VII.

7. **T**his is N. N's best seeming Argument, but the best is, it seems but so: For,

1. Dispensations are granted *ex abundanti*, and in *maorem cautelam*, even at the Court of Rome, though the work it self be exactly performed, sometimes they are used to obviate sleeping defects, oft for better security, and to prevent Mistakes and Cavils, as in this *Queens* time it happened in another case; for she passed a Bill for the restitution of *Archbishop Cranmer's* Children, who needed none in strictness, for their Father was not Condemned for Treason, as some surmised, but (as Mr. *Harding* confesseth, fol. 574.) for Heresy, which taints not the Blood, nor makes any forfeiture of Estate: yet because the *Archbishop* had formerly been accused for High-Treason, the Act was useful to make sure work.

2. He pretends the Dispensation respected *Archbishop Parkers* Consecration, which is a mistake; for it concerned only his Confirmation, which was eight days before, on December 19. 1558.

3. He suggests, It was given not in conditional, but, &c. This is False, for the words are, *Si quid*, &c. If any thing, &c. which heretofore hath always been taken for a conditional term.

S E C T.

S E C T. VIII

N. N. **B**ishop Bonner excepted against his Indictment, because the Oath of Supremacy was said to be tendered to him by Robert Horn Bishop of Winchester, who was by no Law Bishop, and thereupon had no Authority to tender him the Oath, and upon his Plea was never more troubled any further. See his Case Abridgment of Dier's Reports, 7 Eliz. p. 234.

S E C T. VIII.

§. S. **I**F Bishop Bonner or N. N. by no Law, mean the Law of Christ, neither the Judges nor Jury could take Cognizance of it; if they conceive the Law of the Realm, which his reference only respected, they might, if the matter had been tried.

2. The ground of Bishop Bonners Plea was, that King Edwards form was not sufficiently received (which by the way supposeth Dr. Horne was Consecrated by it) by the Statute 1 Eliz. which a Friend to the Cause the Author to the Anchor, p. 4. and with him his Superiours who approved his Book, hath acknowledged it was; saying Queen Elizabeth renewed the Form of Common-Prayer Book much like that in King Edwards time, and so hath N. N. his own dear self, more than once, and more fully.

3. The Exceptions against this Indictment shew only that Bishop Bonner was put to a desperate shift; for three of his Exceptions to this Indictment were excepted against, and overruled by all the Court: this indeed, which was last, (which he kept for a reserve, though it failed him too,) was allowed with a restriction, and upon conditional terms, (which proves nothing till the supposition be validly asserted) viz. That if the truth of the matter were so indeed (that he was not Consecrated by King Edwards Rite) he might Plead it, and the Jury Try it; which Resolution was according to Law. But it never came to any issue, for the Parliament cleared his Consecration, and so stopped further Proceedings: this being made good, that he was legally Consecrated by the highest publick Judgment should stand good with N. N. and his Colleagues,

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because he once but fallily pleaded an Inferiour publick Judgment for his own purpose, and the credit of his Narrators.

4. He alledgeth a reason for the goodness of *Bishop Bonner's* Exceptions (for if it signifies not this it is impertinently inserted) *he was never troubled any further.* Most absurd! for it is usual with Higher-Powers *not to trouble those any further whom they have secured,* unless *N. N.* be as bloody as *Bishop Bonner* and his Gomrades were, who thought it was nothing to imprison those who refused Obedience to their Orders, unless they burned them with Fire and Faggot. *Protestants* are not so merciless and cruel as *Papists;* and such was the Clemency of the then Higher-Powers (which *N. N.* had been ingenuous would have commended) that they thought, that *Bishop Bonner* being deprived, and imprisoned for his Obstinacy, greater severity was more than needful, and would rather argue Revenge than Justice. But whatsoever *N. N.* thinks, some men in the world think, that deprivation and continued imprisonment is *trouble* enough, and would be thankful in such cases they were troubled no further.

S E C T. IX.

N. N. BUT to save this for Mr. *Mason* that quick-sighted Gentleman hath spied out Authentick Records, which for fifty odd years lay in a Saint-Solitude, invisible to Mr. *Jewel*, Mr. *Horne*, and others of those times, who were severely taxed for the Nullity and Illegality of their Orders. For questionless if any such had appeared in their days, they would not have lost so great advantage by concealing them, when the producing of them would have much foiled their Enemies, if not absolutely routed them. Mr. *Fulk* denies ordinary Calling to be always necessary, which he would not have done if he had known the Records, which if they had been authentical and extant, would have saved him from that desperate shift.

S E C T. IX.

7. S. **T**HE Records were not hung out of the Registers Office as Haberdashers and Milleners do their Wares, and so did not appear: but when the Office was open at usual times, or perhaps upon a sudden emergent at other times, any who had a desire might with the usual Fee (and

(and perhaps without) have seen them, and so they did appear they were not concealed.

2. *Many Records* by this account lie in a Saint-solitude for more than fifty years ten times told over, as hereafter shall appear from a pretended discovery of *Turrians*, who brought to light that which lay in darkness for a good store of hundred years.

3. *Bishop Jewel*, and other Protestants of those times, were not required to produce the *Records* by *Dr. Stapleton*, *Dr. Harding*, *Mr. Rascal*, and other Romanists of those times, who never urged any thing in defence of *N. N's* Story, and to the prejudice of the *Records*.

4. They were *virtually, and in effect, produced* by the Parliament in their reference to them, and were alledged and mentioned in *Dr. Parker's* Life, as *N. N.* acknowledgeth in the next Paragraph.

5. The advantage got by *producing them*, could only have proved their Legality; and the advantage lost by concealing, might have brought their Legality into dispute, but could not destroy their Validity.

6. *The producing them* would not have foiled their enemies; for produce them, (unless it be to an ingenious Adversary,) the *Sticklers* have a desperate shift; they were forged; if this be cleared, they produce another desperate shift, now most in request with them, supposing (say they) there be material Mission in the Church of England, yet it is not to the true intent and purpose, or, as some express it, their Ordination doth not enable them to offer true substantial Sacrifice, and so from one desperate shift unto another in infinitum.

7. *They did not produce them*, therefore they were not extant, is another of *N. N's* absurd inconsequences; for it is an Argument from Authority negatively, which, though in some cases it may hold, yet here it cannot; for it is as if we should thus argue, Neither *N. N.* nor any of his *Camrades* were so quick-sighted as to spie such a Sentence in *St. Aug.* therefore there is not any such extant in his Writings.

8. What he affirms of *Dr. Falk*, we are not directed where to find it: probably if he had been at leisure, he would have referred to his *Answer to the Rhemish Annotators*, and if there it be, then it is to be found in *Rom. 10. Sect. 5. p. 471.* where he hath so strongly proved his Position out of *Ruff. Theodor. &c.* that all his *Nags-head* Narrators durst never undertake a refutation; neither was this any desperate shift in him upon that pretended reason.

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reason which *N. N.* hath alledged, for this he had basted in the foregoing Sentence, (which *N. N.* unworthily, and purposely conceals,) saying; *No man ought to intrude himself into that (Priestly) Office without Lawful Calling.* How lewd and desperate then was *N. N.* to tell the World he was put to desperate shifts; when he giveth God thanks he had no temptation, nor occasion to use any thing! If it be suggested he bluntly declared any such expressions, he will be found still to be the same man, and of the same Judgment.

SECT. IX.

N. N. *DR. Briffow*, Motive 21. what Church is that whose Ministers are very Lay-men, unsent, uncalled, &c. *Mr. Rainolds, Calv. Turc. 1. 4. c. 15.* There is no Herdman in all *Turkie* which doth not undertake the Government of his Herd upon better Reason, Right, Order, and Authority, than those your magnificent Apostles and Evangelists can shew for this Divine Office of governing of Souls. *Dr. Stapleton's Counterblast* against *Horn*, fol. 7, 8, 9. To say truly, you are no Lord of *Winechester*, &c. Is it not notorious that you and your Collegues were not Ordained according to the Prescript, I will not say of the Church, but even of the very Statutes, &c. fol. 301. You are without any Consecration at all, your Metropolitan himself (poor man) being no *Bishop* at all. *Dr. Harding* in his detection against *Mr. Jewel*, fol. 129. You tell not half my tale, &c. I ask you of your Priesthood and Bishoply Vocation and Sending, &c. These being my Questions, you answer neither by what example hands were laid on you, nor who sent you, &c. Those who took upon them to give Orders in King *Edward's* days were altogether out of order themselves, and ministred them not according to the rite and manner of the Catholick Church, as who had forsaken the succession of *Bishops* in all Christendom, &c. and had erected, &c. *Mr. Jewel* answers this with profound silence, only he says without any proof, our *Bishops*, &c. To this *Dr. Harding* replies, your Metropolitan who should give authority to all your Consecrations, himself had no lawful Consecration; the Ancient *Bishops* were either not required, or refused to Consecrate you, which is an evident sign you fought not for such a Consecration as had ever been used, but such an one whereof all the former *Bishops* were ashamed. To this sharp Reply directly affirming the Nullity of *Mr. Parker's* Ordination, and by consequence of all the *English* Clergy, *Mr. Jewel* answers not one word to the main Point, nor mentions *Mr. Mason's* Records; what then can any man of an indifferent Judgment think in this case, but the Records were not then extant, or forged? How is it they should not be produced by *Horn*, *Jewel*, *Parker*, and the rest, whom it specially concerneth to make proof of their own calling? being so often and so earnestly urged thereto by their Adversaries, triumphing over them for want of due Authentick proof thereof; yet the Records were never mentioned by any of them. If they were
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extant, and not produced against the *Catholicks*, it was, because in Queen Elizabeth's time many were living who could have proved them to be forged; so that the *Act of Parliament*, and *Parker's Life*, makes them more incredible than if no mention were made.

SECT. X.

7. S. **T**O this tedious nothing, (for *N. N.* hath now almost emptied his Budget of broken Wares,) which deserves no return in it self, that shall be replied only, which will discover how willing some *Romanists* are to fight with their own shadows, and, like drowning men, to catch at sticks and straws to buoy up their sinking Cause.

1. Those Authors he here mentions never touched at the *Nags-head*, if they had known or heard of any such thing, they would have divulged it with open mouth; neither did they in all these Quotations ever so much as hint at, or reflect upon the Records, only Dr. Stapleton presumes they were not Ordained according to the Prescript of the Statutes themselves, because he conceived (as formerly hath been said) that the Statute was not revived in Law *primo Eliz.* if otherwise, he thought the *Parliament* may be presumed to be more knowing than he was in that Case; and we may further and justly presume, that those who left no stone unturned for the advantage of the *good old Cause*, would not overleap such Stumbling-blocks; for the two first of these Authors, they were so deep in rage, that they quite stifled reason; but Dr. Bristow met with his match, one that paid him home in his own Coin; for Mr. Rainolds, he acted the part of a *Renegado*, who would be sure by the *fortiter calumniari*, his high calumnies, to decline the shame of his Revolt. Dr. Stapleton, by *Catholick Church*, meant the *Roman* Enclosure, and so he fairly begged the Question; and what he affirms he proves not; for Dr. Harding, he was taken with the same beloved fallacy, which they always make use of when they are put to a pinch. Thus their Argument proceeds, they were not Ordained by *Romish Bishops*, nor after the Rite then used in the *Romish Church*, therefore they were not lawful *Bishops*, which is all one with this: Dr. Stapleton and Dr. Harding did not Commence Doctors at Oxon. or Cambridg, therefore they were not Lawful Doctors. The *Antecedent* is granted; and for this reason it was improper and impertinent to produce the Records, for to what purpose is it to produce them in proof of that which is confessed, no more than for to produce the Registeries of Oxon. for a Doctor's taking his Degree at *Lovain*; but the Consequence

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is denied, being impossible to be proved; for there have been, and there are now *lawful Bishops* in the Christian World, vvho vv ere neither Ordained by *Roman Bishops*, nor according to the Prescript of the *Roman Church*, as confessedly the novv *Bishops* of the *Greek Church* are, vvhom they all acknowvledg for *lawful Bishops*.

2. Whereas he saith, *Bishop Jewel* answered not a word to the main Point, it vvill be found he searched the Point to the quick, both in relation to his Priesthood, being Ordained Priest the same time Mr. *Harding* vvas, *des. fol. 125, and 129*; and in relation to his Episcopacy, saying, *Our Bishops succeed the Bishops that have been ever before our days, being Elected, Confirmed, and Consecrated, &c.* as they have been. Further adding, that Mr. *Harding* himself was one of his *Electors*, none of this Mr. *Harding* could deny: and therefore he fell to the old Game of Tergiversation, turning his back from the main Question, and starts a nev v one for a desperate shift, having nothing else to say but this; they vv ere not (forsooth) Confirmed by the *Bishop of Rome*, which is an implicit confession that all those recited Acts were performed, only they wanted the *Pope's* Confirmation: which yet the *Bishop* with great evidence of Reason, and Primitive Authority, proved to be unnecessary, and is contrary to all *Antiquity*, and the Practice of the *Greek Church*; and withal told Dr. *Harding* in civil terms, he would never give over that idle trade of begging. Thus this *Bishop Jewel* maintained both the Regularity and the Legality, both of his Priesthood and Episcopacy, though not with exprefs reference to the Records themselves, yet implicitly to the Subject-matter thereof, particularly, *Election, Confirmation, and Consecration* to his Episcopal Dignity and Office; and also propugned the Validity of both Orders from Scriptures, and the perpetual Tradition of the *Catholic Church*, pursuing Dr. *Harding* in all his shifts from Post to Pen, till he drives him to his *Non ultra*.

3. All that *N. N.* durst conclude from Dr. *Harding*, is only, that by his sharp Reply he directly affirmed the Nullity of Dr. *Parker's* Consecration; but Protestants are not so lame as to take every Affirmation of Mr. *Harding's* for a proof, they expect he should make his bold Affirmation good, by good Authority or Reason: neither, by *N. N.'s* good leave, did any thing that he affirms, affirm a Nullity; what he alledged (if it were true and home) would only have rendred those Ordinations Irregular, or Illegal, but not Null; his (*no lawful Consecration*) respected only the manner of the *Catholic Church*, that is, theirs in their usual restriction, and such as they had used.

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4. Whether the Records were extant, N. N. cannot affirm; but in his indifferent judgment, if they were, then they were forged, which, in the judgment of all indifferent men, will certainly pass for a desperate shift. Just such a work Dr. Harding made about the (k) Nicene Canons, they were burnt, yet falsified; they were falsified, yet burnt, &c. Such a Blunder also Baronius made concerning a pretended Edict of the Emperor Justinian, it was an Edict, and it was not an Edict; it was (l) an Edict put out by the Emperor in favour of the Aphotardokites, (who denied the Body of Christ to be subject to Passions, and Death,) for these two Reasons the (m) Orthodox contemned it, and the Emperor persecuted all those (n) who did oppose it; and it was not an Edict, it was only a Cabinet-paper; for this Reason the Emperor indeed writ it, but never (o) published it: if so, then no Edict; the Popes, as bad as they are, make a Publication of their Decrees. But this is all meer impostures, for his Edict oppugned that Heresy of the Aphotardokites, Edict Justin. p. 492, & 495, which Pope Agatho witnesseth in his Epistle directed to the Emperor Constant. Pogonat. as it is to be seen Ait. 4. Conc. gen. 6th. p. 21. which Baron. himself confesseth, An. 681. n. 21, 24. & n. 25. to be approved of the whole Roman Synod consisting of 125 Bishops.

(k) From his counter-
feit Athanasius, Bi-
shop Jewel's
Reply. fol.
157.
(l) Baron.
an. 564. n. 3.
(m) Id. an.
564. n. 1.
(n) Id. ib. 3.
(o) Id. an.
563. n. 12.
vid. n. 3. 8. 9.
(p) Id. an.
565. n. 4.
to Evagr.
1. 4. Hist.
Eccl. c. 40.

5. But N. N's Catholics triumphed, &c. Did they so? that is an old trick of their Men of War, to do as Agesilans commanded his Souldiers, still to shout *Victoria*, to brag when they are worsted, which they must do to keep up their Credit with their deluded Partisans and Proselytes. But who triumphed when his Grave and Learned Divines pitched a Field, time, place, and order of Battel, (contrary to the rules of all Combatants,) yet, like the Children of Ephraim, who being harnessed, and carrying Bows, (as if they would do strange feats of Chivalry, who but they!) turned their backs in the day of Battel? For did not your old Friends both challenge and order a Disputation 1 Eliz. upon the Points in Controversy? and did not they, upon the approach of the Enemy, after a Pickeer or two, face about, and dastardly forsake the field? How often have the Protestants triumphed over you with the story of Madam Donna Seamore, Pope Joan? Bishop Goodwin hath produced thirty several well-known Authors to attest the Story, and it is not much above an hundred years since her Picture was standing in the Church of Sienna in Italy, where (q) the Pictures of the Popes were set up; which so moved Baronius his patience, that he solicited the Pope and Duke of Florence to

(q) Papir.
Massin. de
Episc. Urbis
16. in Pic. 3.

(r) Flori-
mund Fab.
Joan. c. 22.
n. 2.

take it down, which accordingly at his intercession they caused (r) to be done. Such an ancient Picture in confirmation of other reports, is as good an evidence that there was such a Madam Pope, as Baronius his ancient Coin, in contradiction to all former Histories, was to prove the determinate time of *Maxentius* his birth; and had *N. N.* and his Narrators such a proof for their dusty weather-beaten *Nags-head*, they would do wonders with it, and pursue it hotly with *Hue and Cry* from Country to Country.

6. Though several Reasons have before been assigned, and more might, why our Writers in those times, such as *Bishop Jewel*, &c. did not expressly appeal to the Records: yet I take the Chief to be this; The then *Romanists* did pretend to a mixt Succession, but chiefly insisted upon the Moral and Doctrinal; so Dr. *Stapleton*, *Græca Ecclesia*, &c. The Greek Churches, though they have lineal Succession, yet because of the Heresies which they hold, and the Schism (s) *Stapleton* they make, they have not lawful (s) Succession; and again, *Successio Princ. doct. de qua agitur*, &c. The Succession of which we dispute, is not of places and persons, but of true (t) and sound Doctrine. Thus also Mr. (t) *Id. relect.* *Harding*, *def. fol. 119.* Did *Capon*, *Shaxton*, or ever any Bishop of *art. 1. c. 2.* that See before you, teach your Doctrine? whom have you succeeded, as well in Doctrine, as in outward sitting in that Chair? To which Question, if *Bishop Jewel* had appealed to the Records he had trifled, because they are only evidences of meer matter of Fact, not at all of Doctrines taught.

7. But *N. N.* is a man of confidence, he believes there were many living in *Queen Elizabeth's* time could have proved them Forged: this is strange! forgery is a work of darkness carried on by a few, (these are too many to be privy to the Fact) and very closely, with all the securities of secrecy; and therefore a man of indifferent judgment will hardly be persuaded that many can be accessory and privy to a designed Forgery.

8. On a sudden this great Undertaker grows dull, for he supposeth that to make the Records more incredible, which to all others makes them most credible. To *N. N.* they are more incredible upon testimony of publick Authority, which is indeed to destroy all human security, and contrary to the common notices of mankind, But *N. N.* is resolved to speak the Truth at last.

SECT.

SECT. XI.

N. N. **T**HE truth is, most of the Clergy of England in those times were not Puritans, and inclined to Zwinglianism; they therefore contemned and rejected Consecration as a Rag of Rome, and were contented with the extraordinary calling of God, and his Spirit, as all other Churches do who pretend to Reformation: neither is it credible there was any other Consecration of Parker and his Camrades, but that which passed at the Nags-head.

SECT. XI.

7. S. **T**HE truth is, there is no truth in any of these Affirmations; for,

1. The Clergy of England then had a Liturgy with Rites and Ceremonies, (witness N. N. in what he said before,) which they orderly observed: they did own and defend the three Orders ^(u) of Bishops, Priests, and Deacons, (witness the Ritual which N. N. Jewel, Apol. also acknowledgeth to be the allowed Form of the Church of England,) to have been ever in Christ's Church since the time of the Apostles, which the Puritans do not: if they did, the Romish Emissaries would lose some Proselytes, and therefore N. N.'s suggestion that the Clergy then did condemn Consecration as a rag of Rome, is a most malicious untruth.

2. The Clergy then neither followed Zwinglius, nor any other Person, nor any Sect, or Sectaries of Men, farther than they followed the Scripture, and the Practice of the Primitive Church; these they took for their rule.

3. If by Zwinglianism he intends (as it is usually called Zwinglianism) the rejecting that monstrous Fiegment of Transubstantiation, they were therein followers of the Apostles and Doctors of the Catholics; if he conceive Zwinglius opposed Episcopacy, he is deceived, for he and the Helvetians did honour it. What he adds of other Reformed Churches, is most false; for most of them have and do own Bishops, either name, or thing, or both; as in the Dominions of the King of Sweden, Denmark, and the most of them in High Germany, even as many as subscribed to the Augustine Confession, those under the Duke of Saxony, Luxemburg, the Marquess of Brandenburg, the Prince of Anhalt, and many

others; and those of the Reformed Churches which have no *Bishops*, account it their want, an infelicity. It is a bad Cause which must be underpropped with impious Frauds, and is supported only with hideous and palpable Lies.

4. In the close of this Section *N. N.* brings by head and shoulders his *Nags-head* again, to shew he can write as well against common sense, as without common honesty; for his suggestion neither is it credible, and is contrary to the apprehensions of all Impartial Judges, for it is morally impossible the Fable should be credible, because Dr. Parker's Consecration was performed, as is before related in the presence of four of the most eminent *Notaries Publick* in the Kingdom, one whereof was principal Actuary at Cardinal Pool's Consecration.

S E C T. XII.

N. N. **H**ear the Judgment of *Whitaker* and *Fulk*, who lived in and about that time the *English* Ordinations were first called in Question, *I would not have you think* (saith *Whitaker*) *we make such reckoning of your Orders, as to hold our own Vocation unlawful without them.* Cont. Dur. p. 821. Mr. *Fulk* more plainly, *you are highly deceived, if you think we esteem your Offices of Bishops, &c. better than Laymen.* Ans. to Counters. Cath. p. 50. and in his Retentive, p. 67. *with all our hearts we detest, abhor, detest, and spit at your stinking, greasy Antichristian Orders.* Is it credible these prime Protestants would answer thus, if they had not known that the Story of the *Nags-head* was true?

S E C T. XII.

7. *S. N.* **H**itherto *N. N.* hath been a fabulous *Roman* and *Legendary*, he now falls under the suspicion of a *Plagiary*; for in all probability he hath by a trick of *Legerdemain* filched these Quotations from some *Puritan* Pamphleteers, many of which have made use of them upon another design. But

1. In the indifferent Judgment of *N. N.* the Question was started in Arch-Bishop Parker's time, though not pursued indeed, nor moved for many years after, at which time Dr. *Whitaker* and Dr. *Fulk* were either but *School-boys* or *Freslemen*; but when they were *Writers*, the *Romanists* thought fit to let it lie in a *Saint-solitude*, and smother it with profound silence, hoping to get a better opportunity to market the Fable,

2. Sup-

2. Supposing the English Ordination was first questioned in their times, by what Magick will *N. N.* infer his conclusion, or prove his Fable credible? His Argument runs from the Staff to the Corner, for thus he demonstrates; *Dr. Whitaker and Dr. Fulke defied and slighted, yea, scorned the Popish Ordinations, therefore they believe the jolly merry Fable.* *Dr. Whitaker saith, We hold our Vocation lawful without their Form and Orders: N. N.'s wild inference from hence is; Therefore he knew the Story to be true, which if it had been so, would have rendered it unlawful.* *Dr. Fulke, The Romish Orders are stinking, greasy, Antichristian, &c.* therefore he full well knew the Story to be true, and the English Ordinations naught; whereas their words were direct proper Answers to the Romish Objections against them, *viz. They were not Ordained by Romish Bishops after the Romish Rite; and import no more but this, Bishops and Priests are lawfully Ordained, who were not Ordained after the Roman Rite, and by Romish Bishops, which is an undeniable truth, assented to by the Romanists themselves.*

3 To confirm this *N. N.* is admonished to hear this Judgment concerning *Episcopacy and Ordination*: *Bellarmino Objects against Protestants, that they had taken away Bishops; Dr. Whitaker Contr. 2 de Eccles. q. 5. c. 3. makes so bold with Bellarmine, as to give him the Lye, saying, We do not condemn the Order of Bishops, as he falsely slanders us, but only those false Bishops of the Church of Rome, near the same place, condemning the ancient Constitution, that three Bishops be present at the Ordination of a Bishop, for a Godly Sanction.* *Dr. Fulke in Tit. 1. fol. 781. speaks as fully, Among the Clergy for Order and seemly Government, there was always one Principal to whom the name of Bishop was, &c.* which in his defence against *Gregor. Martin c. 6. Sect. 20. p. 182.* he thus expresseth; *That the Title of the Bishop was a very old time used to signify a degree Ecclesiastical, higher than Presbyter or Priest, or Elder, we did never deny, we know it right well: and then will any man of an indifferent judgment ever believe N. N. to be a lover or reporter of Truth, when he hath broached so prodigious a Lye, that most of the Clergy of England in those times were Puritans? these two Prime Protestants were not, who thus apologized for themselves and their Brethren the Clergy. But because N. N. will have them Puritans, let him know that English Protestants are as far from being Puritans (as he himself afterwards confesseth) as his Catholics are; and the rather because*

because they beg their Principles of Rebellion and Sedition against the King, and their Schism against Bishops from the rest of the Papists, the Jesuits, and whatsoever else they hold contrary to sound Doctrine, either from Regulars of another Order, or from some of their Schoolmen. But because perhaps he will except against these two Prime Protestants, for his further satisfaction, let him

4. Hear the judgment of the two Prime Pontificians: Cudse-
(w) De de- nims (w) the Jesuite ingeniously confesseth, The English Nation are
perata Cal- not Hereticks, because they remain in a perpetual succession of
vini causa. Bishops, which Confession totally destroys all N. N's Fabrick;
c. II. Monsieur (x) Militiere is not much short of him, saying, The
(x) To the English Nation retaining the ancient Order of Episcopacy (which
King of is utterly inconsistent with the contempt and rejection of Con-
Great Bri- secration as a Rag of Rome, and there being contented with
tain, p. 6. the extraordinary Calling of God and the Spirit) as instituted by
Charles the Divine Authority, have thereby preserved the Face and Image of
Second. the Church Catholick.

S E C T. XIII.

N. N. **A**S to the Opinion of forging so many Records in several
in Courts, it is easily answered, that is no more than that the
Consecrators, and others concerned, should have conspired to have given
in a false Certificate, that the Consecration was performed with due
Ceremonies, and Rites, and thereby deceive the Courts, or make them
dissemble: and this is a thing more possible and probable (Protestants
being so dexterous in falsifying of Scriptures, as appears by Gregory Mar-
tin's Discovery of Corruptions.) than that all the Protestant Clergy should
have conspired not to produce the Registers when they were so hard-
ly pressed by their Adversaries, or that so many Catholics should be
so foolish to invent, and maintain the Story, when if it had been false,
they might have been convinced by Thousands of Witnesses, or that so
many grave and learned Divines who for Conscience sake lost all, should
without fear of Damnation engage themselves and Posterities in dam-
nable Sacrilege, by occasioning so many sacrilegious Ordinations upon
their charging Protestants with no Ordination. No moderate or prudent
man can suspect such Persons should damn their Souls out of meer
spight to the Church of England. If we Catholics should reordain
Protestant Ministers, which after their Conversion have been made Priests,
upon the title of Heresy, and not of their known Invalidity, we should
also reordain the Grecian Priests, which is against our known Practice
and Tenets: inasmuch as we hold our selves obliged to examine with
all diligence, whether there be any probability, of the Persons recei-
ving.

ving valid Orders; and finding but any probable appearance thereof, the Practice is, and hath been for divers Ages, to give Orders, not absolutely but conditionally; whereas it is notorious, that all such Ministers receive their Orders in absolute terms, without any condition adjoyned, in the same manner we use in the Ordination of Lay-men.

S E C T. XIII.

7. S. **T**His is *N. N's* last and worst *Medium* for his Fable,
 part 1. such as if it held would destroy all *human Faith*, and the best assurance that can be had for the confirmation of the *Truth* in matters of Fact. But,
 1. This hath been an *Old desperate shift* of disingenuous *Papists*, who have forfeited all Christian Meekness and Modesty, when they are hardly pressed by their Adversaries with a pinching Authority, to cry *Forgery*. Protestants assert *Pope Honorius* the first was an Heretick, because they find him condemned of Heresy by the sixth *General Council* under the *Emperour Constantine Pogonatus*, to which Authority many learned *Romanists* have given credit. But the more rigid sort have taken *N. N's* easy Answer for a subterfuge, *Forgery* was used; for this Condemnation was maliciously inserted into the *Acts* of the Council by the order of the *Emperour*, who having the Original in his hand by a Conspiracy with the *Actuaries* consented to their satisfaction. *Pighius* is (y) resolute it must be so, (for the *Pope* in despite of all evidences to the contrary must be *Infallible*) for he would have it so. A certain learned man wished (z) *Pighius* to recant, and draw in his easy Answer; but he falls (a) a-fresh on the matter, and scorning to retract what he formerly had said, still puts in the same easy Answer: whereupon (b) *Bannes* being troubled at the obstinacy of the man, jeers him for his ready Invention, that after Nine hundred years, *Pighius* being but a man of yesterday, could find all those *Witnesses*, which were produced against him to have been *Conspirators* in a *Forgery*; and (c) *Cannus* puts this Question to him, *How can Pighius clear him whom Usellus, Epiphanius, and Pope Adrian, &c. affirm to have been an Heretick?* At this *Baronius* (d) is not a little moved, and like a sworn servant of the *Papacy*, grows Angry and Witty, scoffs *Cannus*, and playing upon his name wishes him more Gravity and Judgment than to have been so rash as to pass a Sentence in so great matters. *Father Cambesius* a modest and learned *Dominican* is as much troubled at the *Cardinal's* mirth and wrath

(y) Hier. l. 4. c. 8.

Sed quoni-

am.

(z) Pighius distrib. in

Epist. ad lectorem.

(a) Id. ib. de art. sexta

Synodi.

(b) Bannes

art. 10. Dub.

(c) Loc. l. 6. c. 8. ad 11.

(d) An. 681. n. 31. §

wrath, seriously and soberly telling him, *That course which he took was of pernicious consequence, since there is not an Act of any General Council which one may not with as much likelihood affirm to be Forged;* but for this his honest freedom of speech *Theophilus Raynaud* a Jesuit attacks him, and not only bitterly inveighs against him, but writes a most bitter Satyr against the whole (e) Dominican Order.

(e) New
Hereby of
the Jesuites;
p. 90. &
inde.

Part 2. Though *N. N.* be perswaded he has an *easy Answer* in readiness, yet it is a part of zealous madness to produce such an *easy Answer* as is destructive to human society; it is an *easy Answer* to say *all men are Fools or Knaves*, which is the effect of his *easy Answer*, yet none will say so but mad men. But *N. N.* is resolved to be mad with Reason, for he immediately subjoynes his Reason in these words; *It is no more, &c.* That may be so in some new *Atlantis* or *Utopia*; but it is a great deal too much to impeach or suspect so many known persons with so deep guilt, and to charge all the *Courts* at once, either with Folly or Hypocrisy; it is just so much as to null the Authority of all *Courts* and *Records* whatsoever. Let *N. N.* produce any evidence out of the *Vatican*, with this *easy Answer* it will be evaded and baffled; for if it be produced, any that is disposed to dispute it can soon say, *it is Forged*; and if he be demanded a Reason why he said so, he will Reply with *N. N.'s easy Answer*, *There hath been a Conspiracy*, and this is no more, but that the *Pope* and all others concerned have combined to give in a false Certificate, and the several *Courts* have been so lame as willingly to enter into the Combination, or be gulled by it; and not one among them can be found to have either so much common sense as to discover, or so much respect and kindness to common honesty as to detect and divulge the Cheat. Indeed this is as *easy* a way to invalidate *Records* as it is to confute *Bellarmino*, with *Bellarmino thou liest*; but for this his *easy Answer* he hath Forged as *easy Proofs*. *Protestants* (saith he) *are detestable, &c.* Who would have thought it take the charge home to your *Romish* Agents and Factors, who have often been detected to be the most infamous falsifiers both of the Sacred Volumes, and Ecclesiastical Writers, when they conceived any of these not to be favourable to their pretensions and persuasions. Their own *Camolensis* or *Carolanensis* (call him as you please) and *Agrippa* have informed us, that many of *N. N.'s* fellows have been so bold with the Scriptures by adulterating and misinterpreting them, for con-

firmation whereof only two instances shall be produced: *Bellarmino* and *Peter* (adhering to the vulgar *Latine*, which they take themselves obliged to do in their great kindness to the *Trent-Assemblers*, which defined it authentick) read *Gen. 3. 15. in the Feminine Gender* (thereby to countenance their Adoration of the Blessed *Virgin Mary*) contrary to all old Translations, and all ancient Interpreters, who have made it either in the *Masculine* or *Neuter*, as many *Pontificians* do. The same *Bellarmino* (to prove the *Pope Infallible*) hath often corrupted that Text *Deut. 17. 12. reading ex Decreto Judicis, by the Sentence of the Judge*, instead of *of*, and of the *Sentence*, more of which may be found in *Dr. James his Treatise of Corruptions, Part 4. p. 45. in Bishop Jewell's Reply to Dr. Cole; p. 24. and Sermon at Pauls Cross, p. 54. and so these men which have been so bold*, are by their own Law condemned for falsaries; for by it, he is a falsary that in writing addeth, or detracteth, or altereth any thing fraudulently. What their own *Canus*, *Espencam*, and *Ludovicus Vives* thought of their famous *Fabulous Legends*, needs not be exemplified: this may not be omitted, the same *Vives Lib. 1. de causis Cor. Art. p. 343. and Erasmus Censur. in lib. Aug. have observed*, that within this Four or Five hundred years last past, it had been almost an ordinary Practice, either to adulterate true Books, or to forge false; and since that a *Secular Priest* in his Notes upon the *Jesuits Apology*, in defence of the Ecclesiastical (f) Subordination in England, hath found the Gloss corrupted by them; adding, *This is no news for the Jesuits so alledg* (f) Pag. 123. *Authors corruptly, nipping and cutting off that which confuteth the thing, for which they alledg them, which (he saith) he hath noted out of his own experience.* The Forgery of the *Nicene Canons* is confessed by *Bishop Tunstall* and *Dr. Redmaine*, two zealous *Pontificians*, and it is well known who were the Conspirators in it. *Constantine's pretended Charter* hath been proved another *Romish Forgery*, by *Cardinal Cusan*, *Valla*, *Erasmus*, *Marsil. Petavin. Paul. Cathol. Dantes*, (who, poor man, for speaking what he had asserted was after his death condemned to Hell by the (g) Advocates of the *Roman Court*) *Hittan. Wolph. Anton. de Rossel. Freker. Aciar. Crantz. Heming. Arnis.* (as *John Gryphind* relates, *tract. de Insulis c. 24. n. 43, 44. p. 362.*) in so much as one (b) *Pius Auditor of the Rota*, was wont to say, *He marvelled at those pitiful Lawyers who would take upon them to di-* Sect. 2. Vol. I. Qu. 2. n. 12.

(b) Reference *Felin. in c. fol. extra. de major. & obediens. Eber. Top. in loc. 11. n. 15.*

(i) *Lib. dial. spate of the validity of that which was never extant; and Aneas (i) contr. donat. Sylvius, who knew enough of the intrigues of the Court of Rome, Constant.*

spake home, *Causa id provisum a Pontificibus, &c.* The Popes craftily contrived for the defence of this Forgery, that still a sharp dispute should be kept on foot against the Lawyers to this end, that such his Donation might alwayes be supposed, and taken for granted, as if it had been in being. I shall add one further Testimony from a leading Romanist for my Countrymen's sake, who honour his memory in many respects, Mr. Roger Widdrington, reputed by Strangers as a Secular, or Regular, but was only an active Lay-Gentleman: the Book entituled *Apologia pro jure Principum* passeth under his name, though when it was first published, it was known to be the work of a far more learned, and sober man, Father Preston; but whether Mr. Widdrington or Father Preston were the Author, thus he, or he, or rather both, p. 343. *Nou solent Pontifices, &c.* The Popes are not wont to permit the Acts or Opinions of their Predecessors which are favourable to the Papal Authority, to be further oppugned or questioned; and therefore both the Pope and the Ordinaries, and Inquisitors of Heresy, are very careful, lest any Book which seems to derogate therefrom be published; and if any do happen to pass the Press, they take a strict Order it be utterly suppressed, or so be read of none without special License in writing, till it be purged, &c. p. 344. It is a very hard matter, in these times especially, either to find in the Books of Catholicks any Clause, which may give the least occasion of calling the Popes Right in Temporals in question; or certainly to know what the Author of those Books thought of the Popes Power; but they are oftentimes against the Hair compelled to deliver, not their own Opinions, but such as the Inquisitors of the Books do farther upon them. Neither Turks nor Jews have gone so far in their presumptions, as to take authority over dead men's writings to alter and change them at their pleasures. The same Author, or Authors p. 35. of that Book hath discovered a shameful Corruption in a Prayer of the Breviary; For not long since (these are the words in that Page) they have blotted out the word *Animas*, Souls, in that Prayer of their Reformed Breviaries, by command of Clement the eighth. Thus also they corrupted *Agapetus* his words (k) *Index in Bibl. SS. Parum, Tom. I. p. 108. Par. 1571,* wickedly (k) razing; and perversly glossing that Sentence, *viz. Upon earth the King* (the Emperour *Iustinian* to whom he writ Epistles, as *Baron* testifies, *Tom. 7. in Append. p. 665.*) hath no man above him, contrary to his expresse words and meaning: for thus he writeth to him, c. 1. *Whereas in honour thou, O Emperour, hast a dignity far above all other men, honour him above all who gave thee this honour, to wit God, &c. p. 27. impose upon thy self a necessity of observing Laws,* God.

in as much as thou hast no living Creature in the World to compel thee thereunto. And so those words of Ludovic. Vives, Ep. ad Regem Angl. (Henr. 8.) *præfixa Com. Aug. de Civitate Dei, cujus potestas, &c. Whose Authority and Majesty is greatest upon earth, secundum Deum, next after God,* are commanded to be expunged. But perhaps the case may be *Iliacos intra muros, &c.* Protestants are as criminal this way as Papists, and a charge strongly proved against these, will not clear them. *N.N.* hath an easy Proof for this; For,

2. As it appears from Gregor. Martin, &c. But it appears *N.N.* either knows nothing of Greg. Martin's Discoveries, or craftily concealed them; for Dr. Fulk hath discovered his Discoveries to be mean loose Cavils, in a full Answer thereto, which hitherto hath not been replied to another Discovery he made which his own Fellows taxed him for, and with a lying Discovery and Relation Bugbeared him for attempting new Discoveries, so unluckily was Gregor. Martin in all his Discoveries.

Part 3. He adds a third Proof taken from the Topicks of the Wisdom, Gravity, and Learning, Piety, and Humanity of his Catholick Divines.

1. As to their Wisdom, it is confessed they were so wise as not to be taken with a Lye, which they might be convinced of by Thousands of Witnesses. The Children of this World are Wise in their Generation, therefore they took a crafty Course not to excuse the Fable till about forty years after the supposed Fact was perpetrated. Neither were there many of his Catholicks who maintained it, those who did, took it at the first rebound from a malicious Enemy, and Parasitical Pickthank, Biskop Bonner's Setter. But supposing these Witnesses had been called into a Court, and deposed, all that they could say to the Article, or Square, was, they believed it, and believed it, because they had heard it; if they had deposed it any further they had been right Affidavit-men; but this Deposition being cast out, if *N.N.* had been a sec'd Proctor in the cause, he then would have set up his possibles, probables, and credibles; if these moved not the Witnesses, (as Ten thousand to One they would not) then he would cast his easy Answers, there was a Conspiracy among the Thousands of Witnesses, to give in false Evidence and deceive the Court.

2. For their Gravity and Learning, that signifies little, there are Grave and Learned men almost of all Perswasions; yet it is notoriously known, that such have been sometimes overcome with Lyes, Visions, Revelations, Miracles and Fables: there are such things in the world as over-credulity and Enthusiasm, which have prevailed with men of known good parts and abilities.

3. As to their *Piety*, and good *Conscience*, that it was *forerender* in *N. N.*'s opinion, that they would not engage, &c. *Protestants* cannot assent to it; because they know that his *Catholic* did engage themselves and their Posterities to take the *Oath of Supremacy*, which when they refused, not out of *Conscience*, but *Compact* and *Design*, because by a *Law* whereto they were parties and chief instruments it stood established, so with great reason and learning they *Preached* and pressed the taking thereof upon the *Conscience* as a *Duty*. They who can thus play at *Fast* and *Loose* with *Oaths*, without any violation of any of the rules of *Charity*, may be judged to be either unconscionable *Jugglers*, or *wavering Weather-cocks*. But those of them who in *Queen Elizabeth's* time contrived her *Murder*, and to carry on the *Plot* with more security and advantage, published a *Book*, wherein it was declared, that it was not lawful to kill the *Queen*, that so neither She, nor any of her *Council* might fear any harm from such *Religious Cheats*, and counterfeited *Champions of Loyalty*, cannot possibly be excused. This was proved, and openly confessed at the *Arraignment* of *Babington* and *Ballard*, when also the *Letters* of *Cardinal Como* written to *Parry* were produced, which did testify that the *Pope* approved (4) the *Artifice*. *Great Villanies* are commonly attempted with great *Hypocrisy*, and if *Hypocrites*, may pass for *renewed-Conscienced* men, or good *Roman Catholics*, there are great store of these in the world.

(1) Fulk
Rhem. Test.
marginal
note on
Jude, fol.
847.

4. However *N. N.* will have them well-natured persons, They will do nothing in *spight* against *Protestants*. He must pardon the *Protestants* if they do not believe; for they know they have been very *spiteful* one against another. *Stephen* the sixth (m) against *Formosus*, with *Barbarous Inhumanity* cutting off his *three Fingers*, with which he was used to give *Benedictions* and *Orders*, and then casting his *Body* to be cast into *Tyber* with rage.

(m) Plat. in
vit. Sceph. 6.
Sabellic.
Enecd. 9.
lib. 1. and
those or-
dained by
him to be re-
ordained, *Baron. An.* 897. n. 2. and *Sergius* 3. who ruled the
Papacy six
years after him
did the like, *Baron.* 908. n. 2. which is acknowledged
T. R. P. in
his Answer to
some Letters writ
by a *Protestant*, p. 786. *es Bellar. de*
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It could be nothing less than *Spite* in your *Popes* to thunder out their *Interdicts*, and publish their *seditions* and *malicious Bulls*, against this *Church* and *State*. It might be error or mistake in your *Grave Learned Divines* to pronounce *Pro-*

infants Hereticks and Schismaticks; but it was the extremity of *Spight*, to condemn them to *Fire and Faggot* without benefit of the *Clergy*, and doom them to *Eternal Flames* without the priviledg of *Purgatory*. Indeed the main spight of the whole Sect is against the *Church of England*; down with it, cry they, and the Puritan-rabble will soon be crushed and quelled, and the little undersets which spring from them, either dwindle away into nothing, or drop into their hands.

5. He assures us upon his word, (which is not worth a rush) they hold themselves obliged to hold to their known Tenents and Practices; [this is tattle and empty talk. According to their Tenent the Character is indelible, yet Pope Stephen nulled the Orders of *Formosus*, and caused all those Ordained by him to be Re-ordained. He tells us, it is their Tenent and Practice to Ordain *Lapsed Ministers* in absolute terms as *Laymen* are, upon the sole account of the invalidity of their former Ordinations; but Pope Paul and Cardinal Pool either thought, or practised otherwise, when they confirmed and settled the Ordinations made in *Edward the sixth's* time. He saith 'tis their Tenent, to allow those to officiate who have not *valid Orders*, is to commit damnable *Sacriledg*: but the Pope and the Cardinal did allow those who were Ordained (as they speak *qui ampullas jactant*) in the time of *Schism*, to officiate; and therefore either did think their Orders *valid*, or committed damnable *Sacriledg*: *N. N.* dare not affirm the latter; if he take to the former, then all his confused heap of *Possibles*, *Probables*, and *Credibles*, are at once blown up with a Puff of the *Popes* breath, and are driven away like Down. It hath been the Practice of their *Grave and Learned Divines*, when any *Protestants* revolted, to exercise them, as if they had been possessed, for thus was the Form, *The Revolter was brought to a Bishop, and falling down on his Knees before him, the Bishop said, I adjure thee, thou unclean Spirit, by the name of God to depart out of the Man.* If thus they practised now, they would mar their market, and a half-gained *Profelite*, before he was thus charmed, would either start aside, or wheel about.

Whatsoever their Tenents or Practices be, or have been, (which yet are not heeded by *Protestants*) there is an old Sinner at Rome, who can change them at his pleasure; which when he is disposed to do, all that *N. N.* or his Fellows dare do, is to Bless themselves, holding up their hands, and some crying *Benedicite*, others after the old *Mumpsimus* mode *bennistee*,
or

or vvhich is all one, make use of a grave Nod, or discontented Shrug, and so sit dovvn in silence: This is no more than for the *Pope* to give out Orders to the contrary, or impose Silence by a Decree of *Taciturnity*; then let the *Tenent* and *Practico* be vvhat it vvill, all is quashed, they are the *Popes*, *Vassals*, and must most tamely obey his Orders.

CHAP. IV.

SECT. I.

N. N. **B**UT suppose their first *Bishops* were ordained by *Catholicks*, goes on, another Nullity is found in the *Form* of the *Consecration*. To wave the *Matter of Ordination*, let us examine the *Form* prescribed in the *Protestants Ritual*. It is a known Principle common both to *Protestants* and *Catholicks*, that in the *Form of Ordination* there must be some words expressing the *Authority* and *Power* given to the Ordained. The intention of the Ordainer expressed by general words indifferent, and applicable to all, or divers degrees of *Holy Orders*, is not sufficient to make one a *Priest* or a *Bishop*. As for example, *Receive ye the Holy Ghost*. These words being indifferent to *Priesthood* and *Episcopacy*, and used in both *Ordinations*, are not sufficiently expressive of either in particular, unless *Protestants* will now at length profess themselves *Presbyterians*, making no distinction betwixt *Priests* and *Bishops*, but they are as far from that as we *Catholicks*. In the *Form* whereby *Protestants* Ordain, there is not one word expressing *Episcopal Power* and *Authority*. The *Form* is, *Take the Holy Ghost*, &c. Let *Protestants* search all the *Catholic Rituals*, not only of the *West*, but of the *East*. they will not find any *Form* of *Consecrating Bishops* that hath not the word *Bishop* in it, or some other expressing the particular *Power* and *Authority* of a *Bishop*, distinct from all other *Degrees of Holy Orders*. See *Joh. Morin de Sacr. Ord. Par.* 1655:

SECT. I.

7. S. **I**T seems N. N's former tedious Harangue at length comes to this, *Arch-Bishop Parker*, &c. were not Ordained by his *Catholicks*, which is one Nullity. But this is

is contrary to the Tenents of his Church; witness *Bellarmino*, who *Lib. 1. de Sacr. in Gen. c. 21.* determines, that Sacraments administred by Hereticks are *valid*; and to its Practice, allowing the Ordinations of the *Arrians* and *Bonafiosi*, and these of *Acacius*, see in *Morin. de Sacr. Ord.* and of the *Greeks*, witness *N. N. ut supra.*

2. The other Nullity lies in the *Form*, he being contented to wave the Matter, but why so? this hath alwayes been accounted an essential part of Ordination. *Bellarmino. lib. 1. de Sacr. Ord. c. 9. Sect. ex his*, truly relateth; *Concilium, &c.* The Council of Carthage makes mention only of Imposition of hands. His quarrel then being with the *Form*, it is to be considered, after some use made of his Concession in this Paragraph, which will by good consequence destroy his whole former discourse: for he confesseth,

1. That Protestants have a *Form* or *Ritual*; then undonbtedly they would use it, and not *Bishop Scories. extempore Spirit.*

2. They are as far from being *Presbyterians*, as his *Catholicks*; then they were not *Puritans*, unless his *Catholicks* be so too; then they rejected not Consecration as a *Rag of Rome*, nor were they contented with *Extraordinary Calling*; then they are as much for *Bishops*, and regularly Consecrated *Bishops*, as his *Catholicks*.

3. This *Form* is prescribed, and thereby they Ordained; therefore they did Ordain by their *Prescript Form*, and not as *N. N.* surmised and suggesteth.

4. The *Form* hath these words, *Receive ye the Holy Ghost*; therefore *N. N.*'s feigned *Form* was not used at *Arch-Bishop Parker's* Consecration.

5. The *Form* requires the Consecration of a *Bishop* to be publick in the Church; therefore his suggestion of a *Clandestine Consecration* is a Calumny.

6. The *Form* hath the word *Bishop* in it; therefore it hath sufficient to express the particular Power and Authority of a *Bishop*.

7. The *Form* requires three *Bishops* to the Consecration of a *Bishop*; therefore they did not think the help of one was sufficient: yet this is the *Form* *N. N.* is pleased to quarrel with, For,

3. He pretends there is a known Principle common, &c. But this he misrepresents, this *Form* must be used, and no other. *Bell. inclines*

to the Affirmative, *Lib. 1. de Sacra. in gen. c. 1. Sect. 2. & 20. even the words are determinate (saith he) by God: yet withal he tells us, if they be corrupted, (as suppose the Priest after the old *Admissus* rate should say, *In nomine Patris, Filia & Spiritu Sanctu,*) or interrupted, (as if the Priest at the Consecration of the Eucharist should first mumble (*hoc est Cor*) and after a little pause cough out (*pus meum,*) the Form would be good; but *Alex. Hales, p. 4. q. 5. mem. 2. art. 1.* states it otherwise; The Forms (saith he) of Rome Sacraments are determinate, the Forms of other Sacraments are not; The Forms of Baptism and the Eucharist being appointed by Christ, are kept inviolably without all change, but touching the words of Form to be used in any other of the supposed Sacraments, there is no certainty, but they are diversely and doubtfully declared; the reason whereof is, because they were of human devising. It is declared otherwise by Pope Innocent the Father of the Canonists, saying, *The words of Form were instituted by the Church, Hist. Council. Trent, fol. 594.* But Protestants stand not upon words, using only the Form which Christ instituted, and is retained in (a) the Western Church in terms, and in the Eastern to the sense. For the *Grace or Offic. of God creating and promoting*, which is the Eastern Form, is the same in substance with receiving the Holy Ghost, for the Gift and Grace of God, Eph. 3. 2, 8. 1 Cor. 15. 9, 10. 1 Tim. 4. Heb. 12. Tim. 1. 6. is exactly the same with power from on high, assured Lu. 24. 49. and the promise of the Father, &c. Act. 1. 4, 5. which is the receiving this power, and v. 8. These Protestants use, and trouble not themselves with nice Disquisitions and Disputes.*

(a) Both in Episcopal and Priestly Ordination, *Filius tract. 9. c. 2. ex Pontifical. Rom.* and in the Roman Catechism de Sacra. Ord.

Bell. de Sacra. in gen. c. 21. & l. 1. de Sacra. Ordin. c. 9.

(b) *Ib. n. 24. p. 266. & Bell. de Sacra. Ord. c. 5. Sec. sequitur secunda,* only by the extension of the Character, *id. ib. Sect. tertia:*

& Sect. seq. with this only difference, that the same efficacy is required to the extension of the character, as to the first impression, *id. ib. Sect. respond.*

Roman

Protestancy before Popery.

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Roman Cavillers, who have taken it from them, for thus the Church of *Rome* defends her self.

1. The *design* was fully notified by words in the *Pontifical*, to which of the respective Orders the Person presented was to be admitted.

2. The *manner of Imposition of hands* did sufficiently discover the intention of the Ordainer, and diversify the Act; for in the Consecration of a *Bishop* divers *Bishops impose hands*, but in the Ordination of a *Priest*, one only *Bishop*, with some assisting *Priests*. This is the Judgment of both the Ancient *Western* and *Eastern Church*, that, that *Form, Receive ye the Holy Ghost*, which is the *Form* prescribed both for *Priesthood* and *Episcopacy* in the *Protestant Ordinal*, is sufficient to confer Power and Authority to both Orders; so that it being duly applied, he that is presented to the Capacity of a *Bishop*, is thereby enabled to do the Office and Work of a *Bishop* in the Church of God, and he who is presented for *Priesthood*, is thereby warranted and empowered for the Office and work of a *Priest*.

5. He surmifeth these words, (*Receive ye the Holy Ghost*;) are not, &c. this is to oppose *Christ's Institution*, and in effect, to make his *Form* of Commissioning his Apostles defective, and insufficient. For if that *Form* was sufficiently expressive of *Apostolical* Power and Authority, then is it of *Episcopal*, and it is most properly applied to them, because if not only, yet principally they are the *Apostle's Successors*, even in the Judgment of many Learned *Romanists*; and therefore this *Form* sealed by imposition of hands, Constitutes a Person presented to *Episcopacy* a full *Bishop* by the Law of *Christ*, without the supplement of any other auxiliary *Form*.

Father *Davenport* (c) alias *St. Clara*. hath evidenced from great Authority, their new *Additional*s to be unnecessary; *Expos. Paraphr. Art. Confess. Angl. p. 322.* Alii putant, &c. Others think (saith he) *Imposition of hands* as the Matter, and those words (*Receive ye the Holy Ghost*) as the Form, is as much as is required by Divine Law to the Essence of *Episcopal Ordination*: and this they think from the Authority of the *Scriptures*, which often and only makes mention of these two, as (d) *Arundian* largely proveth.

(c) *Expos. Paraphr. artic. confess. Angl. p. 322. ad 325.*

(d) *Bell. l. i. de Sacr. Ord. c. 9. saith,*

we cannot convince Hereticks that Order is a Sacrament, because we cannot prove the external Symbol thereof from Scripture, which is not possible for him to do of their new additional either Matter or Form.

6. He assumes, In the *Form* whereby *Protestants Ordain*, &c. But this his Assumption is,

1. *Frivolous*; It is absurd to object that against *Protestants*, which,

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which, if it were granted, would render all the *Ordinations* in the *Romish Church* for 800 years meer *Nullities*.

2. *Fallacious*; he equivocates in the word (*Form*;) which is either taken largely, for the whole *Office* of *Administration* exemplified in the *Ordinal*, or strictly for an *Essential* part of his *Discourse*; and in the *Conclusion* he useth the word [*Form*] in the most comprehensive sense, for the whole *Rite* of the *Ministry*, which hath in it for the more Solemnity, *Prayers*, *Exhortations*, *Interrogatories*, &c. but in the *Assumption* and middle-part, he taketh it in the restrained sense, for the *Essential* words, which are the *Constitutive Form*, as *Imposition of hands* is concluded to be the *Matter*: this is their own distinction.

3. *False*; for in the *Form*, that is the *Protestants* Ritual, there are, and always were express words for the Authority given in the respective Functions of *Bishops* and *Priests*, for whose *Ordinations* there are distinct *Forms* and distinct *Words*. The word [*Bishop*] oftner than three times used in the *Office* appointed for his *Consecration*, and the word [*Priest*] sometimes in that prescribed for his *Ordination*. Just according to *N. N.*'s after-instance of *Illustration*, if the word [*King*] be used at his *Election*, this sufficiently expresseth all *Kingly Power* and *Authority*.

SECT. II.

N. N. farther adds; THE *Form* or words whereby men are made *Priests*, must express Authority and Power to *Consecrate*, or make present the *Body* and *Blood* of *Christ*, but their *Form* containeth not one word expressing this Power: see the *Ritual Lond.* 1607. *Deacons* did minister and dispense the *Body* of *Christ* in *Ancient* times, but were never thought to have Power of *Consecrating*, and making present *Christ's Body* and *Blood*.

SECT. II.

35. THAT which *N. N.* designs by this, is, that that *Form* (Receive ye the *Holy Ghost*) is defective as to *Priestly Ordination*, which must be supplied by their new one, viz. Take thou power to offer *Sacrifice* to *God*, and to *Celebrate Mass* both for the quick and the dead. This he knows *Protestants* do reject, because lately invented, and foisted into the *Romish* Ritual to foster their gross
Figments

Figments of *Purgatory*, *Transubstantiation*, and their Antichristian Sacrifice of the *Mafs*; and because some *Romanists*, as *St. Clara*, thinks it unnecessary; and *Bell.* saith it is *Sacrilegious*; for this he positively delivers, *It is Sacrileg to change the Form, because determinate*, *Bell. de Sacr. in gen. l. 1. c. 21. Sect. apud heret. &c. secunda prop.* For *Sacraments* are instituted by *God*; therefore the chief part thereof the *Form*; and to add to, or alter the words of the *Scripture*, is not lawful, therefore not the words of the *Sacraments*, *Id. ib. in Fin.* yet this great Champion never did prove their new *Form* to be found in, or founded on *Scripture*, much less instituted by *Christ*.

2. If that *Form* comprehends not all the *Essentials* of *Priestly* Ordination, then the *Apostles* were not empowered to Consecrate, for our Saviour used that and no other to enable them for the execution of the *Priestly* Office, wherefore *Scotus l. 4. dist. 24.* hath resolved *verba illa, &c.* those words, *Whosoever sins ye remit, &c.* are declarative of the Power formerly given in these [*Receive ye the Holy Ghost,*] by which Power is passed over all the *Sacraments*, and therefore that of *Sacrificing*: *Biel l. 4. dist. 19. quest. un. concurs with him, cui datur, &c. to whom the Principal is given, so him, also the accessory is given; but by these words, [Receive ye, &c.] Christ gave the power of the keys: therefore by them he conveyed the power of Consecration, which is a branch of the power of the Keys.*

3. What is added concerned *Deacons*, is a pure piece of impertinency, no way advantageous to him, nor prejudicial to *Protestants*, if he were put to it, he would find it a difficult task to prove *Deacons* were Dispensers of the *Mysteries*, who were only *Assistants* to the Dispensation.

SECT. III.

N. N. **I**N all Forms of Ordaining *Priests*, that ever were used in the *Eastern* and *Western* Churches, there is expressly set down the word [*Priest*], or some other word importing the particular and proper Function and Authority of *Priesthood*. If any State or Country should choose a Person to be *King*, in the word *King* is sufficiently expressed all *Regal* Power and Authority. Therefore the *Greeks* using the word *Bishop* and *Priest* in their *Form*, sufficiently express the respective Power of every Order.

SECT. III.

7. S. **E**ACH Clause of this Section hath been sufficiently confuted.

SECT. IV.

N. N. **B**UT the reason why the *English Form* of making *Bishops* and *Priests* is so notoriously defective and invalid, is, because in *Edward* the sixth's time, when *Zwinglianism* and *Puritanism* did so prevail in the Church, the *Real Presence* was not believed by them of the Clergy who bore the sway, therefore they did not put in the *Form* of *Priesthood* any word expressing *Power* and *Authority* to make *Christ's Body present*. They held *Episcopacy* and *Priesthood* to be one and the same thing; wherefore in the *Form* for making of *Bishops*, they put not one word expressing the *Episcopal Function*, only some general words which might seem sufficient to give them *Authority* to enjoy the *Temporalities* and *Bishopricks*. This is also the true reason why *Parker* and his *Colleagues* were content with the *Nag-head Ordination*, and why others returned to extraordinary Vocation in *Queen Elizabeth's* time.

SECT. IV.

J. S. **T**HIS also is another vain Repetition: *Three* who bore the sway in *King Edward's* Reign held the *Real Presence*, but not in the *Papish* manner of determination: Those in *Queen Elizabeth's* time had and did stand for ordinary and orderly Vocation. The Church of *England* always asserted the *Divine Right* of *Episcopacy*, and her orderly *Orthodox Sons* have constantly maintained it. If some have distinguished *Priesthood* into the degrees, the *higher* and the *lower*, as the *Romanists* generally do, yet they still conclude the said different degrees of the *Acts* and *Uses* (which could not be exercised in a due subordination of the lower to the higher) for a distinct respective Consecration thereto; and did hold those of them who should presume to exercise the *Higher Power* not being regularly Consecrated thereto, were *Schismatical Transgressors* of the *Apostolical Order*, and *Catholic Practice*; and that every Act of that usurped *Power* (when no real necessity to abate or excuse it) to be null and void. It is the *Pope* and his *Colleagues* who are the (f) leading *Puritans*,

(f) For it is not resolved in the Congregation

of the *Cardinals*, that the *Pope's Legats* should not suffer the determination of the Article of the Institution of *Bishops* by *Divine Right* to pass, *Hist. Council of Trent, fol. 603*. And it being perceived that *Laynez* his Speech was displeasing, and opposed by the *Spanish Bishops*, this distasteth the *Legats, ib. fol. 615*. therefore *Canons* came from *Rome*, which the *Pope* moved to have proposed, *p. 657*. which displeased the *Fathers, &c.* after much contention, because the opinion of *Divine Right* was as displeasing to the *Pope, ib. fol. 737*. it was waved.

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It was the *Pope* who said; the Absolute *Divine Right of Bishops* was a false and erroneous Opinion; it was the *Pope* who slighted and scorned those *Bishops* in the *Trent-Assembly*, who affirmed (g) ^{(g) Ib. fol. 825.} the Institution of *Bishops* by *Divine Right*. It was the *Pope* who first de vested them of their Jurisdiction and Power, by his Commissions and Delegations (h) to inferior Priests. ^{(h) Caran. p. 869.}

SECT. V.

N. N. **T**O conclude the Matter, I say with St. Hierome, *Ecclesia non est, quæ non habet Sacerdotem*: How can the Protestant Church be the true Church, which hath not one *Bishop* or *Priest*? Though it were not evident it hath no Valid Ordination, yet so many doubts and uncertainties as they must acknowledg concerning their Ordinations, do demonstrate the Nullity of their Church; for if there remain one solid and prudent doubt of the validity of Ordination in any Church, it is impossible it should be the true Catholick and Apostolick Church, because a doubtful Clergy makes a doubtful Church, and a doubtful Church is no Church: The step to Christian and Catholick Belief is the well-grounded Credibility excluding all prudent doubts, of the Clergy, we have the same of the Church, and of the Faith and Doctrine propoled by its testimony; and the true Faith admits of no such doubts. Therefore Protestants, before they can prudently believe themselves to have true Faith, or be in the Catholick Church, must clear all the doubts objected against their Ordination. For though any Person shall not be convinced of the Nullity of their Ordination, yet he cannot but harbour a prudent doubt thereof, there being so many Reasons and Motives for it. Now, to Receive Sacraments from Priests of so doubtful Authority, is without doubt a damnable Sacriledg, it being in the highest degree against the light of Right Reason, and Rule of Faith, to expose the Reverence of the Sacraments, and Remedy of our Souls, to so manifest an hazard.

SECT. V.

J. S. **T**HIS Conclusion is of the same temper with the Premises; these were a confused heap of *Incredibles*, *Improbables*, and *Impossible*s; this is a wild distempered *Sorites* carried on with an affected Obscurity to distract and amuse the Reader, by multiplying, confounding, and changing the Terms, huddling up many Conclusions in this one.

If St. Hierome, by Church, meant the *Universal Church*, this always

always has, now hath, and ever will have *Bishops*, (as *Sacerdotes* signifies with him;) but if he spoke of a *particular Church*, then his [*& nor*] is not to be taken absolutely, but respectively; not simply to deny it's *being* and existence, but it's *integrity* and complement, *viz.* there is no through complete *Church* which hath not *Bishops*. For we read in the Ancients of *some Churches* that had received πληρωμα διακονιας the fulness of Dispensations, and of *others* which had not attained προς τελειωσιν των χειρων, to the complement of Necessaries; though in St *Hierom's* time all *Churches* were complete, that he might truly affirm there was no *Church* without a *Bishop*. But it may fall out also, that all the *Bishops* of a well-formed complete *Church* may dye, or by Persecution be so Scattered that they dare not appear, or by an *Infidel* Conquerour be Banished, or Murthered: but if the remaining *Christians* in this distressed condition keep their first Faith, they are in a salvable state, and continue true members of the *Universal Church*; as those *Roman Converts* were, who believed upon St. *Peter's* first Sermon, *Act. 2.* which was long before St. *Peter* came to *Rome*, *Rom. 16. 7.*

2. He suggests *It is impossible they should, &c.* For once he guesseth right, It is impossible any *Church* of one denomination can be the true *Catholick*, *Apostolick Church*, that is in the usual sense of the *Romanists*, the *Universal*, as it is impossible for a Part to be the Whole, or their *Catholick Church* (which is not the fourth part thereof) to be *Universal*, as they by their common restriction assume; but it is possible a particular *Church* may be a true *Catholick* and *Apostolick Church*, and the true *Catholick* and *Apostolick Church* of such a *Nation*.

For the Title *Catholick* is either taken properly for the *Universal Church*, which is the Congregation of all Believers dispersed over all the World, in opposition to the Herds of *Jews*, *Pagans*, and *Infidels*; and then it is a contradiction to apply or appropriate it to any particular *Church*, as the *Romanists* industriously do to huckster off their false Wares, which otherwise would stick on their hands; or else it is used in the more common signification of an *Orthodox Church*, which participates in the true Faith with the *Universal Church*, in a contradiction to the *Conventicles* of all *Heretical Blasphemers*: In this Notion the *Protestant Church* of *England* is not only a *Catholick* and *Apostolick Church*, but in due form of construction the true *Catholick* and *Apostolick Church* of *England*, as several particular *Churches*, *viz.* *Rome*, *Carthage*, &c. have been honoured with the

the Title of the *Catholic Church* of those respective *Nations*, ^(k) *Provinces*, and *Dioceses*. ^(k) For as the *Roman Church* was called the

Catholic Church of *Rome*, *Leo Ep.* 12. So that of *Antioch*, the *Catholic Church* of *Antioch*; *Conc. Constant.* 5. *Art.* 1. That of *Carthage*, the *Catholic Church* of *Carthage*, *Aurd. Epist. Eccl. Cathol. Carthag.* So *Polycarp* was the *Bishop* of the *Catholic Church* of *Smyrna*. *Euseb. lib. 4. bish. c. 14.* And that famous *Epistle* to the *Smyrnians* was directed to all the *Holy and Catholic Churches*, *id. ib. in Princ. Greg. Naz.* the *Bishop* of the *Catholic Church* of *Constantinople* in his last *Will and Testament*, witnessed by four *Bishops* of their several *Catholic Churches*, as of *Iconium*, &c.

3. His doubts and uncertainties have a rare virtue (perhaps they may work strongly on weak minds) they can demonstrate. This is the noble demonstrating faculty of *Romish Traditors*; they can raise doubts and uncertainties where there are none, and by their Magick demonstrate, first, that the *Protestant Church* is not the *Universal*, and then it is no *Church*; first, absurdly without Proof suppose the *Nullity* of its *Ordinations*, and thence conclude the *Nullity* of its *Christianity*. The best is, this is but one *Doctors* opinion, if more there be, yet all his Colleagues are not so Magisterial in their nullifying Sentence. The *Bishop* of *Chalcedon* is more solid and Prudent. Persons ^(l) (saith he) ^(l) As *Bishop Brambal* living in the communion of the *Protestant Church*, if they endeavour to learn the truth, (which if they do not, they are neither good *Protestants* nor good *Christians*) and are not able to attain unto it, but hold it implicitly in the preparation of their minds, and are ready to receive it, when God shall be pleased to reveal it, they neither want Faith, nor *Church*, nor *Salvation*; which elsewhere he confirms by this reason, A *Church* may be *Heretical*, and *Schismatical* really, yet morally a true *Church*, because She is ^(m) invincibly ignorant of her *Heresy* and *Schism*. ^(m) *Bishop of Chalced.*

Pope Innocent was so much offended at the irregularities of the *Spanish Ordinations* in his time, that at first he inclined to null them; but upon better thoughts he forbore declaring that, for the number of those who were faulty therein, he would not question nor doubt of any of them any ways pasted, but rather leave them to *Gods Judgment*. *Epist. ad Conc. Tolc. Car. sum. Conc. p. 270.* ⁽ⁿ⁾ *Bishop of Chalced.*

4. But (saith he) a solid doubt, &c. This is not *Universally* true, for a *Church* which hath a doubtful *Clergy* by irregularities of *Ordination*, if She contend for that Faith which was once delivered to the *Saints*, and cannot avoid those irregularities through not a pretended, or contracted, but a real necessity

sity, is a true part (such an Irregularity not absolutely and totally Un-Churching her), of the true *Catholic Church*: True, but not Complete; not Complete, because it wants that which is required to the Integrity and Perfection of a Church; yet True, because it hath all things essential to a Church. For this reason the most eminent Protestants, who still maintained the Divine Right of Bishops, yet did they clear those Transmarine Churches which have not Bishops from sinning against Divine Right, because their want was not through their own default, but the Iniquity of the Times and Places they lived in; which charitable construction should seem very reasonable to the Romanists, for that the Court of Rome gave the first occasion of all the contests about Episcopacy, by investing Priests with Episcopal Jurisdiction and Power by their Commissions and Delegations: and without doubt Necessity is as strong Dispensation for these Pastors to execute the Ministerial Office, as the Popes Mercenary Bulls granted upon unworthy avaritious ends can be for their Priests to exercise Episcopal Authority. Those Churches therefore under this want are True, though lame and maimed Members of the Catholic Church: Just as Canus (n) determines of the Romish Church in a vacancy; It is then left lame (saith he) and diminished, without Christs Vicar, that one Pastor of the Church, the Pope; yet the Spirit of Truth should abide in it: and without doubt the Spirit of Truth will as certainly abide in those Churches which want Bishops, as in their Church wanting a Pope, at least, they should think so, because in their account the Pope is as necessary, if not more, to the being of a Church than Bishops are. To clear this more distinctly, some things are required to the Essence (o) of a Church, as the Doctrine of saving Faith in the Profession and Practice thereof; some only to the Perfection and Integrity of a Church, as the having Regular Pastors by a due Form of Ordination: both these are necessary, though not equally and in the same Degree; the former absolutely and indispensably, the latter *de congruo & possibili*: viz. it concerns the Church, if possibly it can be obtained; to have lawfully Ordained Pastors, and every wilful Omission, much more Rejection, of the Catholic settled Order in this kind is Sacrilegious and Schismatical; yet those Pastors who highly esteem Episcopal Ordination, and much affect it, but cannot obtain it through the Recusancy of Bishops in present Place and Power (who will not Ordain them without sinful compliance and submission to gross Errours and Corruptions evidently

(n) Loc. l. 4.
 c. ult. ad 10.

(o) This is
 Stapleton's
 distinction.

dently contrary to the Law of Christ) if they hold and divide the Word of Truth rightly may be accounted true Pastors, though not in a real Million, yet by a moral designation, as being deputed and separated to that Divine Office; because in this case, the Necessity is invincible, which makes that allowable, which otherwise would be unlawful, as Dr. Cracken. contr. Spalet. c. 4. observes from the Gloss, and illustrateth from Scipio's Example, who when the Questors denied him a supply of Monies out of the Publick Treasury, because it was against Law, presently replied, Necessity hath no Law. The Romanists confess the desire of Baptism is sufficient to excuse the want thereof, and they have it in effect who have it in desire; in all reason, the want of an undoubted Sacrament is more dangerous, than the want of a Sacramental can be, especially where there is a Desire to have the Impediment removed. The Jews were prohibited to build private Altars, yet in case of Necessity, when they were not permitted to go to Hierusalem, the learned Jews determined the Prohibition ceased as to its present effect; and every one knows a Negative Prescript is not so dispensable as an Affirmative.

It is the opinion of Cornelius a Lapide in Numb. 20. 26. that Eleazar was made High-Priest, *præter legem & morem*, otherwise than by standing Law and Custom he ought; First, because his Father was then living; next, in that the right only of putting on his Fathers Garment was used, without any Solemn-Union or Consecration to the Priesthood.

5. He subjoyns a doubtful Clergy makes a Doubtful Church. This is a Doubtful Proposition: the most he can make of it is, that a Doubtful Clergy makes a Doubtful Church only in Part, not in the Whole; for even Schismaticks in those things wherein they have made no separation from the Church (otherwise the Romanists would be in a sad condition) do so far still remain uncorrupted to the Church; so that if that Doubtful Clergy keep the wholesome words of sound Doctrine, (if N. N. doubt of this, he may remember, there is a Clergy of a beyond-Sea Church which hath no Bishops, hath made this good against the choicest Champions of the Roman See) so far they are Catholics.

6. He is very positive, a doubtful Church is no Church. It is true, he who harboureth a doubt (which he will conclude Prudent, because the issue of his own Imagination, or the suggestion of some over-admired Teacher) of that Church whereof

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he is a Member, that Church to him is no Church; but where such a doubt is entertained, the Case is only disputable, and questioning doth not disprove or destroy certainty and truth. But such doubtful Propositions as N. N. hath here conjured up, will without doubt damnify his good old Cause, because thereby his Church will be concluded a no Church, by the demonstrating Power of those many doubts and uncertainties, which her chief Members have conceived and uttered against her instances of most important concern. For,

Part 2. 1. It is a rule with them, that a doubtful Pope, is no (p) Pope, and that there cannot be two Popes at one and the same time, etiam ex urgentissima causa (as Jac. Castellon. cites in verb. Pa. out of Navar—verb. Papa p. 485.) no not upon the most weighty Consideration, because there is but one Monarch, and one Monarchy only for Spiritual concerns by the appointment of Christ: hence they generally conclude, that all those who are not united to that one determinate Head are in the state of damnable Schism, and those who are united to him, are united to the true Catholick Church. viz. The Church is a Society of men united in the Profession of the same Faith, and participating of the Sacraments under the Government of lawful Pastors, chiefly of one Vicar of Christ upon Earth, the Roman Pope. This then is obvious at the first view from these Premises, that an undoubted Pope is as fully and by the word chiefly in the definition, more necessary to the being and Constitution of the Church than an undoubted Clergy; and a doubtful Pope is as destructive to the Church, as a doubtful Clergy; from whence it necessarily follows, that if a doubtful Clergy makes a doubtful Church, a doubtful Pope must do so too: and then if this be proved, (there hath been a doubtful Pope, and no one undoubted Pope, by N. N.'s demonstration,) it is impossible the Roman can be the true Catholick and Apostolick Church; but this is easily made evident from the many doubts and uncertainties which of the several pretending Popes hath been the one undoubted Pope.

In the year 1378, upon the death of Gregory the eleventh, a grievous (q) Schism began which continued more or less till Ann. 1414. the Italians created Urban the sixth Pope, who (r) resided at Rome; The French elected Clement the seventh, who (s) betook Perda, Urban's Secretary wrote the History of this Schism, so did Benin. Segino in the Florentine History, Sc. Friar John de Pineda, l. 22, c. 37, Sect. 3, 4. (r) England, Almain, and Italy favoured him. (s) France, Castile, Arragon, and Catalonia owned him.

himself.

himself to *Avignon*. The Abbot of *St. Pedest* endeavoured to prove *Urban* was the true undoubted Pope: *Joh. de Bignaco*, and the Council of *Paris* defended *Clement's* title, *Urban* during this Schism had three Successors, *Ben.* the ninth, *Innocent* the seventh, and *Gregory* the twelfth: *Clement* had but one, *Ben.* the thirteenth, in *Ann.* 1409 a Council of Cardinals met at *Pisa*, who thought fit for the peace of the Church to depose the two surviving Popes and set up another; but for all the Cardinals could do to repair the breach, it proved wider, the two contending Popes, *Gregory* the twelfth, and *Ben.* the thirteenth being unwilling to be so dishonourably ejected, kept their ground, till at last in *Ann.* 1414, the three Popes, the *Italian*, *French*, and *Pisan*, were Deposed by the Council of *Constance*, and *Martin* the fifth was Created. All this while even in the judgment of observing learned *Romanists* none could know which of the broken Heads was the true Head of the Church, and lawful (t) Successor to *St. Peter*. *Azor* (v) saith, It was doubtful and uncertain which of the claiming Popes had the right title; *Caran.* saith, *ut supra*, It was not known who was the true Pope; and *Bellarmin.* (w) adds, It was not easy to be determined; and the famous Chancellor of *Paris*, *John* (x) *Gerson* goes higher, The Church is self (saith he) was then so full of doubts in this case, that She could not know on what side, or party the Roman See was, unless God himself had been pleased to reveal it to her. It then being proved, that a doubtful Pope makes a doubtful Church, and that there hath been a doubtful Pope in the *Romish Church*, the conclusion is irrefragable, the *Roman Church* hath been for a long space of time a *Doubtful Church*, and by *N. N's* Logick and Peremptory Position, the Church of *Rome* was then a no Church.

(t) *Marian de reb. Hisp.* l. 18. c. 1.
Naucler.
Val. 2. *Gener.* 46. for that every one of them had learned Patrons, *id.*
ibid. *Gener.* 480.
 (v) *Instit.* Moral. part. 2. lib. 25.
 c. 14.
 (w) *Lib.* 4. de Rom.

Pont. c. 14. So doth *Emil. de Gest. Franc.* lib. 9. *Aus. Sum. Hist.* part. 3. tit. 22. c. 2
 (x) *Lib de signis ruinæ Eccl. Sign.* of which the same is to be found in *Otho Fris.* *Hist.* l. 6. *Baron.* Tom. 11. *Ann.* 1044. n. 2.

2. There are many Doubts and uncertainties harboured in the *Romish Church* concerning the Church it self; as whether their *Virtual Church* (the Pope) be that Church they would commend to us, for it's well-grounded Credibility and *Infallibility*; or their Representative (a General Council), or the *Essential* (the diffused body of the Faithful all the world over), or a body compounded of some of these or any others. Some will be contented that the Pope and his Conclave should be that

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Infallible thing; others will have him to sit in the Assembly of the *Bishops* of his *Province*; others will go no less than he must *Head a General Council* to pronounce an *Infallible Sentence*. If it be put to the *Vote*, and most *Voices* must carry it, the *Pope* runs loose away with it; he hath the *Patronage* of the best and most *Ecclesiastical Dignities* and *Preferments*. But be it so for once, upon this a fresh *Fry of Doubts* and uncertainties appears in this very foundation of their *Faith* and *Unity*, whether this *Man* be *Pope* or no? Whether *Gregory* the twelfth, or *Ben.* the thirteenth, or *Alexander* the fifth, or *Martin* the fifth. Let *Martin* be the *Man*, presently a new *Covy of Doubts* spring up, whether he be an *Infallible Judge*? and if so, whether as a *Doctor* or the *Pope*? If as *Pope*, whether when he gives *Laws de Concilio Fratrum*, by the advice of his *Colledge of Cardinals*, passing his *Decrees* upon the *Gates* of *St. Peter* at *Rome*, and in *Campo de Fiori*, or when he speaks *E Cathedra*, which is (as it is commonly interpreted) when he *Proclaims* his *Decrees*, however he be assisted, for a general reception with an intention to *Teach* and *Govern* the whole *Church*, though this be very uncertain? Let this also be presumed, another *Set of Doubts* is started, wherein is he *Infallible*? Whether in matters of *Right*, and *Fact*, or of *Faith*? The *Jesuits* of late will have him *Universally Infallible* upon all these accounts, as they determined at *Clermont*, *Ann.* 1661. but suppose with the soberer sort his *Infallibility* extends only to *Definitions of Faith*, yet another *Doubt* remains unsatisfied. Whether this his restrained *Faith* be conditional, or absolute? some conceive an absolute *Infallibility* is too high an intrenching upon *God's Prerogative*; but others of them will not have him tied to *Conditions*, viz. To observe the *Order* of the *Primitive Church*, and use such holy and needful means as *God* by his *Son Jesus Christ* hath appointed for the finding out the *Truth*: For (y) (say they) if *Conditions* be required to *Perfect* and *Legitimate* the *Popes* *Definitions* besides his own *Act* of decreeing them, the *Faithful* (which is very remarkable and apposite) would be *Doubtful* whether he had observed them or no, and so their *Faith* would be *wavering*, and so it must needs be if *Doubts* do the feat.

(y) De Pont.
Rom. lib. 4.
c. 2. Stapl.
relect. c. 4.
qu. 3. arr. 3.
conclus. 5.

3. It is the *Doctrine* of their new-founded *Church*; that the *intention* of the *Bishop* or *Priest* *Officiating* is so necessary to any *Sacrament*, that without it none of them is perfected; but to receive the *Sacraments* from such of whom we can have

no assurance, that their intentions be serious and sincere, (and there be many evident reasons and motives to perswade us the *Priests* are oft *Formal* in their Ministeries, and *False* in their intentions) is certainly to expose the reverence (in *N. N.*'s Language) of the *Sacraments*, and remedy of our Souls to a manifest hazard. For we are informed by their *own* Historians, that in some Centuries the *Clergy* were so ignorant and wicked, that many of them knew not what to do; others cared not what they did. In what a perplexed condition would a prudent man be cast, who being married by a *Popish Priest*, soon after detected to be a Villain, should consider with himself, very likely this wicked man had no *Intention* to marry him, or an *Intention* not to marry him. It is a wonder those *Trent-Assemblers* should be so rash, and yet so Magisterial in their Definition, when they would not determine what *Intention* was necessary, because they could not agree about the efficacy of the *Sacraments*; it being impossible, there should be the same *Intention* of two who differ in their judgments concerning it. The common *Salvo* was, that the *Intention* to do as the *Church* doth was sufficient, but this satisfied not the scruple, because men differed in opinion what the *Church* is, and their opinions herein being different, their *Intentions* in administering the *Sacraments* would also prove different. To evade this, it was pretended, all the *Priests* had the same design; but as it is impossible for any to know the things (that is the purposes) of *Man*, save the Spirit of *Man*, which is in *him*, 1 Cor. 2. 11, so it is unconceivable how they should have the same end and aim, who have different Judgments, Humours, Passions, and Interests. At last they were driven to this shift, perhaps there may be some such wretched *Priest*; yet this case is rare. To this the *Bishop* of *Mindri* replied, would God (said he) that the case was rare, and that in this corrupt age we had not cause to doubt there were many; but suppose there are but a few, or one only; let a Knave *Priest* Baptize, who hath not an *Intention* to administer the true *Baptism* to a *Child*, who being after a grown *Man* is created a *Bishop* of a great City, so that he hath Ordained a great part of the *Priests* in his *Diocese*, it must be said, that he being not *Baptized*, is not Ordained, nor they Ordained who are promoted by him—Behold Millions of Nullities of *Sacraments* by the malice of one (2) *Priest*. (1) Histor. Council of Trent, fol. 241.

4. To give full measures of Doubts and uncertainties in the most

(a) *Apendix*
of *Schisin*,
p. 445. *Re-*
fert Dr.
Ham. di-
spatcher.
Preface
p. 14.

(b) *Azor.*
l. 10. c. 9.
or part 2.
l. 2. c. 14.
(c) *Tom. 3.*
dist. 75. art.
1, 2.

most myſterious act of their Religion; Dr. Holden (a) averreth, All Roman Catholicks do believe and reverence the Sacrifice of the Maſs as the moſt ſubſtantial Act of their Religion; but if it be demanded wherein the ſubſtance of this Sacrifice doth conſiſt, no ſubſtantial Reſolution can be expected from them: their Doubts and uncertainties about the Nature and Eſſence thereof are ſo croſs and various, There are divers opinions concerning it, (ſaith (b) *Azor.*) There are fix Acts of which it is doubted, in which one, or more of them the Eſſence of the Sacrifice conſiſteth, ſaith (c) *Suarez.* Some place it in the one Act of Conſecration, but the doubters diſpute againſt it; for, ſay they, Conſecration belongeth rather to the nature of a Sacrament than a Sacrifice, and every external Sacrifice (ſuch as the Maſs) is muſt be ſenſible, but the Conſecration made by the words of Conſecration is not ſenſible, for the real change is not; and again, if the Act of Conſecration, then the outward Elements only are the Hoſt and matter offered, but we may not ſay the Species are the Hoſt; others ſet it in the Oblation, but the diſſenting Brethren oppoſe this, becauſe Chriſt uſed no Sacrificial Act at his Laſt Supper; and if Chriſt did not, the Prieſt ought not, though ſome of them grant it belongs to the integrity of the Sacrifice. But how the Trent-Divines were divided in their judgment herein, may be read, *Hiſt. Conc. of Trent, fol. 544, &c.* Some of them again conceive Conſecration, Conſumption, or Sumption to be the Eſſence: this others contradict, becauſe then (ſay they) the Body and Blood of Chriſt muſt be deſtroyed, for that which is Offered in Sacrifice is to be deſtroyed, but Sumption can be no part thereof, becauſe the Act of Receiving is not; for although Chriſt be not received after the Conſecration, yet is he truly ſaid to be Sacrificed, and Doctors doubt whether Chriſt did receive in his laſt Supper, and the Prieſt receiving doth nothing in Chriſts perſon but his own: others ſtood for Fraction, but this the doubters eaſily diſprove, for it is (ſay they) an Act purely Sacramental, not at all Sacrificial, and Fraction being before Conſecration, the Subſtance of the Bread and Wine remaineth.

When N. N. hath ſolved all theſe Doubts, and ſatiſfied all theſe Doubters, he may be more confident of the demonſtrative Power of Doubts and uncertainties; in the mean time, he may apply them to his own Church in his own words, *Mutatis mutandis.*

Therefore the Romaniſts before they can prudently believe them-

themselves to have *true Faith*, or be the *Catholick Church*, must clear all *Doubts* and *uncertainties* (not objected by *Protestants*, but started and pursued by their *own Divines*) concerning their *Church*, their *Head* of the *Church*, their *Ordinations*, and the most *Substantial* Act of their Religion, the *Mass*, for though any Person should not, &c.

7. N. N. goes one step forward; the step to *Christian and Catholick belief* is, &c.

This hath nothing of usefulness to his *Conclusion*, unless he prove, that a *Clergy* not regularly ordained cannot believe all the *Articles* of the *Christian Faith*, &c. that the *Protestant Church* hath a *doubtful Clergy*, in which his attempts have hitherto been unsuccessful and unlucky to him and his *Church*. If his meaning be, the well-grounded Credibility of his *Church* is the foundation of *Christian belief*, this is to beg the *Question*, and is false; for *Christian Faith* is not an assent and adherence to the *Objects* thereof, upon the bare *Testimony* of the *Church*; but on that of *God*: neither is its warranty derived from the *Church's* Proposition, but *Divine Revelation*. *True Faith* is founded on the writings of *Moses* and the *Prophets*, of *Christ* and his *Apostles*, *Eph. 2. 20.* which moved *Durand* thus to define it, *It is an habit whereby we assent to the Doctrines of the Scripture for the Authority of God revealing them.*

But if he intend only; that the *Church's* Proposition is to her members the first motive and preparative of *Faith*, it will not be gainsaid: but then he must remember, that a prudent *Christian* will not take the *Church* for well-groundedly credible, till he find by the *Rule of Faith*, She deserves to be so esteemed; for it is impossible the *Church* can appear so to him till he know the *Faith* it proposeth, which he cannot do but by applying it to the *Rule*; for every intellectual and moral *habit* must be sufficiently known before the *Acts* resulting from them can be predicated of any *subject* capable to exercise them. As I must know what *Prudence* is, before I can truly affirm of any man that he is *Prudent*.

8. That which N. N. mainly drives at is, to seduce the members of the *Church of England* from her Communion, and sollicite them to Apostate to *Rome*. To effect this, he took (as he conceived) a seasonable opportunity to perplex the minds of men with his *Doubts* and *uncertainties*, by reason of our late sad divisions. Then the *Romanists* bent all their forces to persuade

perswade easy seduceable tempers. *This Church was either a*

(d) Bishop dead, or (d) no Church.

of Chalcedon
Survey, c. 2. Sect. 9. Dr. Holden, Anal. of Faith, saying the present State of the Protestant Church, consisting of Protestant Bishops, &c. and their Protestant Flock, not being likely to continue long.

If this design prevailed with some crazy minds, they were as imprudent as the *Romish* Solicitors were impudent. For the *Romish Church* has suffered as Tragical and durable divisions, as *This* then did; for besides that long *Schism* formerly related, in *Alexander* the third's time a *Schism* lasted till *ferè everſa*, &c. as *Car. speaks*, p. 794. *That Church was at her last Gasps*: and in this very juncture of time, their contests were so high, that their great *Head of Unity* was put to all his *Pope-craft* to smother them; the Disputes betwixt the *Jansenists* and *Molinists* were then so hot, that both Parties pressed a decision, and by consent referred the matter to the *Pope*, who because he did not understand the points in debate, would fain have declined it, pretending that his Predecessor *Clement* the eighth, after he had appointed Congregations to discuss the Articles, waved it, and commanded silence to both Parties (which pleased neither) and that he was an Old Man and had not studied *Divinity*: but both sides still moving for a hearing, because each aspersed the other with the guilt of *Heresy*, at last, being overcome with importunity he condescended. But hear how the *Infallible* Judg determined the contest; at one Congregation he rebuked the *Molinists* for corrupting (e) *St. Augustin*, at another for urging the Authority of the *Schoolmen*, and not producing the Evidences of *Scripture*, *Councils*, (f) and *Fathers*. In all probability the *Jansenists* had the better of the day; but it proved otherwise, the *Pope* passed his Sentence in favour (g) of the *Molinists*. All that can be said in excuse of this rash resolution, was the most *Christian King* commanded the dull *Canonist* to dispatch, which so startled him, that he durst trifle no longer; but the main reason was, he was at that time so busily bent upon his *Papal* and *Donna's* concerns, that he was not at leisure to attend the serious discussion of that too hard Controversy for his soft Head. For then he and his Propagators were consulting how to manage *Campanella's* Project, in fomenting our intestine broils to reduce this *Kingdom* into a *State*. This is certain, his *Nuncio* *Job, (h) Bapt. Renuncino*, after his arrival in *Ireland* endeavoured the

(e) 2 Congregation, July 8.

(f) 10 Congregation.

(g) Ann. 1653,

whom before he had branded and paradigmized with Infincerity.

(h) Elench. mot. nuper in Angl. par. 2. p. 7. & inde.

the destruction of all that stood for the King and the English Interest, animating the Rebels to the most villainous outrages; and because the Noble persons of the Roman Communion would not be persuaded by him to join with the Rebels, he Excommunicated them. This was not all, the Pope by the instigation of the Barberinians had another design on foot, as Abbot Gualdi p. 143. relates, even to expel his Catholick King out of his Dominions in Naples upon Ma's Anello's Rebellion, to add it to the Triple Crown. All is Fish that comes to St. Peter's Successors Net; if the Kings be Guelphs, their Kingdoms are Gibelins; if they be Catholicks, their Crowns are Hereticks. It is the Popes business to determin emergent Controversies, but upon forced put, his main work is to rule over Nations, to rout out, &c. Jer. 1. 10. as his Parasites have prophaned that Text. But as the Pope and his Propagators failed in his Enterprises, so N. N. and his Comrades were deceived in their design. For though some were gulled with these Holy Frauds, yet in that levity of disposition and easiness of change, they did not act according to the common received measures of Prudence: which is, to stay where we are, till we know where to be better. For this Church at the worst was much better than that they revolted to; this was a Distressed Church, that a Depraved; this had Scars in the Face, that Ulcers in the Heart; this Wounded in the Skin, that Rotten in the Vitals; this in it's Constitution Orthodox and Sound, that Heretical and Corrupt. For to state the case between the Church of England, and that of Rome impartially, the Quere will be, Whether for some defects in Rituals (be they really such or only pretended) it be more prudent to desert a Church free from Schism, Heresy, and Idolatry, at least less subject to a suspicion of any of these, or to lapse to a Church most deeply Guilty, or most justly presumed to be so in all these Carnalities and Corruptions. If Prudence must resolve the Quere, the issue and verdict will be, It is easier to remain in the Church of England than to Proselyte to Rome; for no Prudent man will precipitate himself into more, more apparent, and more real danger for fear of a less, less evident and more remote danger. This only remains to be proved, that the Church of Rome is Guilty, or justly presumed to be so, of dangerous Innovations and Corruptions, which will be evidenced by these two Conclusions constringently asserted.

Origo Protestantium: Or,

1. The Church of Rome as it is now ordered, and hath been since the times of *Julius* the second, and *Leo* the tenth, at least by the Pope and his Propagators in the Court thereof, hath chopped and changed the Apostolical Rule of Faith, by Composing a new Creed, or which is as bad, hath clogged and charged the Catholick Creeds with new-patched Additionals, which She hath defined to be Essentials of Faith necessary to be believed by all Christians in order to their Salvation.

2. This Church so managed hath depraved and subverted the Catholick and Apostolick Government and Discipline, by setting up her Bishops as the Universal Monarch and Pastor of the Church, claiming and challenging to him an unlimited Supremacy over the whole Body of Christ, and exercising this Power by Excommunicating full three parts of the Catholick Church, for not submitting thereto.

CHAP.

CHAP. V.

SECT. I.

1. **T**HE first Conclusion is fully evident from the famous Council (a) at Ephesus, for the maintenance wherof (a) C. 7. the Popes are sworn, and therefore cannot without the guilt of Perjury reject its Sentence. This Decreed, *That it should not be lawful for any man to Publish or Compose another Faith, (or Creed) than that which was defined by the Nicene Council, and that whosoever shall dare to Compose, or offer any such thing to any Persons willingly to be Converted from Judaism, or Heresy, if they be Bishops and Clerks (as the Popes be) should be Deposed, if Lay-men, should be Anathematized.* When this Authority was urged by the Greeks to the Latines in the Council of Florence; they only Answered, *That this Canon did not forbid another explication agreeable to the truth contained in that Creed; but did indeed forbid all Difference as well as contrariety.* Now it is clear, those twelve new Doctrinals of Faith defined by the Pope Pius the fourth, and set at the foot of the Old Creed, if they be not contrary to them, as most of them really are, (which might be proved by an Induction) yet are they different from them; for they are neither implicitly and virtually contained in them, nor can by any direct or immediate consequence be deduced from them, and therefore have no respect or relation to them, nor connexion with them; neither are they applied to the Old Creed as Explications thereof, but were designed as so many supernumerary Articles of Faith; (the Catholic Church having only twelve Articles, the Roman Church twenty four, as some of their own sticklers confess) which except a man believe faithfully he cannot be saved. For they are dictated and proposed as so many distinct material objects of Faith, to be believed in the same degree of necessity with the other to which they are superadded, and therefore in the judgment of this Council, and of the Latines themselves in their sub-

terfuge, the composition thereof is a dangerous Innovation and corruption in the *Rule of Faith*, and the severe imposition of it is a *Schismatical Presumption*, and a tyrannical *Antichristian Usurpation*.

2. The second Conclusion is firmly deduced from another Canon of the same Council, (b) which runs thus, *Let the same course be observed in other Diocesses and in all Provinces every-where, that none of the Holy Bishops seiz upon another Province, which was not of old, and from the beginning under his Power.* This indeed particularly respected the exemption of the *Cypriots* from the encroachments of the *Patriarch of Antioch*; yet for-as-much as the Decree passed in general words without any reservation to the *Bishop of Rome*, he is thereby concluded as well as any other to be an ambitious *Usurper*, if he claim or exercise any Jurisdiction over the Churches which from the beginning were not under his Power. Some of N.N.'s quick-sighted Gentlemen have apprehended the Decree to be so highly prejudicial to their pretensions and affections, who therefore have endeavoured by *Liberdama* to juggle it out of the Acts of this Council; though if this unworthy Alliance had succeeded, yet these Shufflers had gained nothing by it, for the *Nicene Council* much earlier than this, had confined the *Bishop of Rome* to his Bounds, giving the like Ecclesiastical Jurisdiction to the *Patriarchs of Alexandria and Antioch* within their respective Diocesses, which the *Bishop of Rome* had within his. The importance of which Order is, That as certain Churches were assigned to the *Bishop of Rome*, so were certain to the *Bishops of Alexandria and Antioch*, and as those of his Diocess were not subject to them, so neither those of their Diocesses were subject to him, upon this account, that it was not lawful *transire in alios* *iusdictionem*.

(c) Nilus de for any one to invade (c) another's Jurisdiction. The *Bishop of primatu* *Papa*, and *Sophronius* take this to be the Sense of the second General Council in *Constantinople*, the words of the Canon confirm Nilus his Interpretation, the *Parish mos*, and the ancient Customs. As the *Bishop of Rome* had Power over all his *Bishops*, so the *Bishop of Alexandria* was to have over his, *ex more*, according to Custom, which Custom too was like; which makes it appear the *Roman Bishop* was limited to his Diocess, for there is no parity between an *Universal Monarch* and a *Patriarchal Bishop*; and as it is absurd to say, *Alexandria must have bounds as Rome* hath, if Rome then had none, so it is good Sense to say, *Let Alexandria be limited to her assignment and partition*, for Rome is: the Sense then is, *Let the Jurisdiction of the Roman Bishop be a Copy, Pattern, or Form for the Bishop of Alexandria*, as *Pope Nicholas Epist. 8. ad Marth. p. 600* expresseth it; The *Nicene Canon* took from Rome an Example particularly, what to give to *Alexandria*; therefore if the *Bishop of Rome* his Jurisdiction was over all the World, it could not be a Form, or Reason for the limitation and distribution of *Alexandria* into Canons; so the *African Fathers* understood it, *Ep. Afric. Conc. ad Cales. c. 105*.

Alexandria was to have under his charge Egypt, Lybia, &c. the Bishop of Rome had the oversight of the Churches of his Neighbourhood, the (d) Suburbicarian Regions, beyond which his Jurisdiction did not extend, and which made up his Diocess, viz. three Islands Cosica, Sicily, and Sardinia, and seven Provinces on the Continent, Campania, Tuscany, Vicennum suburbicarium, Apulia with Calabria, Bruttium, Samnium, and Valeria; and farther yet, the Bishop of Rome had but one of the seven Diocesses, (as they were anciently called), or chief Jurisdictions which were appointed to the Western Church, and for those other seven (or, as some, (e) number them, six) assigned to the Eastern Church, they were never subject to his Jurisdiction. Pope Agatho about (f) Ann. 680. confesseth his Authority did not reach the East, but before that time when St. Ignatius lived, the Church of Rome was only the Church of the chief City of the Regions (g) of the Romans, and before him in St. Clement's time, it was but the Provincial Church of God at Rome, as the Church of God was but the Provincial Church (h) of God at Corinth; to both which that Form of Prayer observed in the Church, and exemplified in the Author of the Apostolical Constitutions, is very agreeable: viz. Let us pray for the Episcopacy of the whole World, for our Bishop James of Jerusalem and his Diocess, for Clement of Rome and his Diocess, for Evodius of Antioch and his Diocess. So just was that Censure of a fast Friend to the Cause, once (k) a Pope, which he bluntly delivered; viz. before the Nicene Council little respect was had to the Roman See. But what Respect She had then and like time after, was only Arbitrary at the Courtesy of the Church, which sometime gave her a large Apartment, sometimes Canonised it. For a time the Church allotted the Bishop of Rome the Government of some Western Churches, which anciently and from the beginning belonged not to his Diocess; as the Macedonian, (l) Illyrian, Peloponesian, and the Church of Epirus; yet the Great Council of (m) Chalcedon thought fit to remand this liberality, and enstate them upon the Bishop of Constantinople, upon this ground, that then Constantinople was the Imperial City: for thus the Order goes, The Fathers orderly gave the Priviledge of Chief, and Headship to the See of Old Rome, because that Ally had the Empire, and moved with like Confidence

over the West, as Zonar. (l) Zonar. note on the 6 Sardican Canon. (m) Conc. penult. 28. Aft. 16. ration

(d) Ruff. l. 1. c. 6. Hinnna. p. 6. c. 4. C. R. was one of the seven Accidental Diocesses, Berr. Diatrib. 1. c. 1. & 3. and Britain was another. id. ib. p. 198. (e) Mr. Brethwood thinks there were but thirteen Diocesses in the whole Empire, Enquir. p. 170. (f) Conc. 6 Synod. Aft. 4. Conc. Tom. 5. p. 60. F. 64. E. & 65. B. So Zonaras. (g) Inscription of his Epist. ad Roman. (h) Clemens Title of his Epist. ad Corinth. (i) Lib. 8. c. 10. (k) Aeneas Sylvius, Ep. 288. the most was to preside

(n) Evagr.
in 2. c. ult.

(o) Anton.
Damm. Dr.
Ham. Schif.
disarm. p.
94

(p) Conc.
Tom. 3.
p. 475. E.
(q) Ibid. p.
463.

ration gave (n) the like Priviledges to the See of Constantinople, thinking it agreeable to reason, that the City of Constantinople being honoured with the Empire and Senate, as Rome had been, should enjoy the like Priviledges. These Priviledges were not only some Honorary Titles and Dignities, (as some Romanists fancy) but the like that Rome had, which in express words is said to be a Priviledg of the Chiefly, or Headship, which some learned Romanists have observed, and therefore render *unusquisque*, (o) *Privilegia, Dignitates, & Autoritates, Priviledges, Dignities and Authorities*. It is true the Precedency of Place (which is merely Honorary) was reserved to the Bishop of Rome, for which Respect and Honour there was great reason, because the Church of Rome was a Metropolitcal Church of long standing, whereas the Church of Constantinople was not long before only a Suffragan. This Canon hath put the Romanists to all their Shifts, some pretending the whole last Action to be Spurious and Clandestine; but why then did the Popes Legats oppose it? a Spurious Act is of it self void, and a Clandestine Act could not prejudice their Master and his Interest; and why do they produce this Scandalous (as they judg) Act as a Proof for the Popes Plenitude of Power over that of a General Council? These men will play at small game rather than stick out, Counterfeit stuff must pass for the maintenance of the Papal Prerogative. Others of them are so bold as to tell the World, that after the Canon was passed, the Patriarchs of Constantinople and Antioch (for he of Alexandria was dead, and that See vacant) were ashamed to move it: this is a most disingenuous shameless falsity; for it is notoriously known, and most certain they (p) both subscribed it; others would make the World believe, this Council was not then free, and the Canon extorted by tumultuous importunity. This is another scandalous Calumny; for all the Fathers did own it as their (q) Act and Dred both by Subscriptions and Attestations, before the Judges deputed by the Emperour to see that Synodal Order was regularly observed, for confirmation whereof they published a Manifesto. But they of all other Shufflers seem to have taken the wisest course, who very cautiously and industriously have left it out of their Editions of the Councils, which saved them the labour of beating their Brains to invent such handfom Excuses, Cavils and Calumnies, which yet were much more than needed; for this Canon was not Operative but Declarative, not Introductory but Confirmative, in Confirmation of what
fifty

fifty years before had passed at the first General Council of Constantinople, which resolved, That the Bishop of Constantinople ought to have the Honour of Primacy next after the Bishop of Rome, for that Constantinople (r) is new-Rome. And if both (r) Conc. these were suspected and failed, or not extant, yet there is another Canon of this Council of Chalcedon, which the Roman Censors have not as yet traduced, either as Spurious or Clandestine, or Forced, and is received in their Editions, which will quite foil and rout out Monarchical Sovereignty. It is this. (s) Si vero, &c. If any have a Complaint against the Metropolitan of the Province, let him either repair to the Primate of the same Diocese (or chief Jurisdiction) or to the Royal City of Constantinople, and let him be judged there. Caran. approved by Bell. in his Annot. will have the Bishop of Rome to be the Exarch; for ἐξαρχος is not a Primate but a Prince, and the Roman High-Priest is that Prince. This shift is refuted in the third Council (r) of Carthage, which determined; The Bishop of the first See (which the Bishop of Rome is acknowledged to be) shall not be called Prince of the Bishops. As for the word Exarch in the Ecclesiastical notion, it is sometimes applyed to an Arch-Bishop: thus in the Greek Euchologue, Notice being given to the Patriarch, that a Church was building, and near finished, he directed a Letter for its Consecration, πρὸς τὸν ἐξαρχὸν αὐτοῦ, to the Metropolitan thereof, or in his absence, to some of the Bishops in that ἐπαρχία, Province; but ordinarily or more frequently it is attributed to the (v) Primate, as here, which is confirmed by Anacletus, who in a Decretal Epistle received by the Romanists. (which therefore is of good Authority against them) thus informs us, viz. In the head of the Province Primates are placed by Divine Ecclesiastical Laws, that to them the Bishops when it is needful may resort, and make their appeals: this also is entered into, and recited in the Body of the Canon-Law, approved and published by Gregory the thirteenth. All which is perfectly consonant to the directions for Appeals given in the Council of Chalcedon, Let Appeals be made from the Bishop to the Metropolitan, from him to the Primate or Exarch; and that Law of the Emperour Justinian, Let Patriarchs according to the Laws and Canons hear and make an end: But the Bishop of Rome cannot be this Exarch, for here are two Plenipotentiaries appointed in the same Commission, strengthened with equal Power, and Authorized to act jointly and severally in taking Cognisance of the Appeal, and to give Sen-

(r) Conc. Constant. 1. c. 1, 2, 3. Sox. l. 7. c. 9.

(s) Conc. Chalced. c. 9. Act. 15.

(r) Conc. 26. Juxt. Car.

(v) Dr. Ham. Anf. to the Animad. on the dissert. p. 177.

Sentence upon it, and the *Pope* was neither of these *Plenipotentiaries* or *Commissioners*, but only in a reserved case, when the *Bishop* complainant should appeal to him; which *Bishop* too must be one of his own *Diocess*, and so had no Power conferred on him, but that which the rest of the *Patriarchs* enjoyed equally with him: for the respective *Bishops* of their *Diocesses* might if they pleased (w) Appeal to their own *Primate*, or the *Bishop* of *Constantinople*: (it was at their discretion to choose which of these they liked, to hear and determine their cause of Complaint) and were tied to make choice of one of these two, but not at all to Appeal to *Rome*; and the *Bishop* agrieved, (though he were one of the *Roman Patriarch's Diocess*) might vvaive him, and seek remedy from the *Bishop* of *Constantinople*; and therefore the *Bishop* of *Rome* had but the same Power vvhich the other *Patriarchs* enjoyed, and the *Patriarch* of *Constantinople* had the like in a more ample manner, than either he or any of the rest; for as all those of *Rome* might Appeal to their own *Patriarch*, so they might refuse, and those of other *Diocesses* were prohibited to go to *Rome*, and were bound either to their own *Diocess*, or else to the *Patriarch* of *Constantinople*. But suppose the *Bishop* of *Rome* had been one of these two *Plenipotentiaries*, the other joyned in Commission with him, had a *Coordinate Power*, because they were empowered to act severally; and most certain it is that *Coordinacy* is inconsistent with *Supremacy*, and *Equality* incompatible with *Sovereignty*.

But the *Sultan Pontificians* gave one of *N. N's* easy Answers to these Premises, which their Wits will make use of, viz. They are but wordish Testimonies which are easily despised, or disguised. Their great *Achilles* hath told us in plain terms, A ready Invention will quickly find an Interpretation to transform them: but withal he is so civil as to shevv a ready vvaie how to deceive and baffle the Wits, vvhich is to produce Matter of Fact, and Practice of the Church, vvhich is not so easily evaded, nor so liable to misconstruction. If therefore the Usage concur vvvith the standing Lavvs, the foregoing Conclusion is rightly deduced, and the *Romanists* concluded guilty of those Crimes articulated against them; and vvhich the Practice hath been vvvill be easily knowvn by the ensuing Instances. *Fortunatus*, *Felicissimus*, and others being troubled that *St. Cyprian* having Intelligence hereof, Writ (x) to *Cornelius*, and reproved him for assuming a Power to himself to judg of a Sentence passed

in

(w) Conc.
Constant. I.
c. 3.

(x) Lib. 1.
Ep. 3. Ed.
Pam. 55.

In *Africa*; telling him it was a Law amongst them, (and it is fit and just) the Cause be there heard, where the crime was committed; which in plain *English* is, The Fact was done in *Africa* under his Jurisdiction, and what had an *European* to do to meddle with it? for it follows in that Epistle, *A certain portion of the Lords Flock is assigned to each Pastor, &c. and the Authority of the African Bishops is no whit inferior to that of the Bishops of Rome*, Nisi paucis perditis & desperatis, unless some few desperate lewd Companions think so. The same St. Cyprian dealt as sharply with Stephen, Bishop of Rome, another of his contemporaries; whom he charged with Perfidiousness in undertaking (y) the Cause of Hereticks, and with Ambition and Tyranny, for that he made himself Bishop of Bishops, and by Tyranny had driven his fellow-Bishops to a necessity (z) of obedience. Baron. hath confessed, that that Clause in the Council of Carthage beginning at Neque enim, &c. relates (a) particularly to Stephen. But Firmilianus and (b) the Eastern Bishops handled Stephen more roughly, calling him a Schismatick, and one that had made himself an Apostate from the Communion of Ecclesiastical Union, and one who thought he might Excommunicate all, thereby indeed Excommunicating himself alone from all. St. Aug. (c) in the case of Cecilianus and Donatus a nigris causis, severely rebuked Melchisedech, or Melchisedech Bishop of Rome, for that he with his Transmarine Colleague took upon them to discuss and reverse that Judgment which had been determined by a Council of Seventy Bishops in *Africa*. Anastasius with the concurrence of his Bishops of Rome Decreed, that the Donatists who had been preferred to Charges and Dignities, though they should return to the Unity of the Church, should not be continued, but the African Fathers in Council made a Counter-Decree, that the conforming and repenting Donatists should be received, and retain their Places and Dignities with a non obstante, Notwithstanding what had been decreed in the Transmarine (Roman) Synod. Julius Bishop of Rome pressed the resolution of Athanasius, whereupon the Eastern Bishops met in Council, and signified to him, that it was a Pragmatical presumption in him to (e) interpose in their affairs: he ought not to contradict them, neither would they endure ναυτίστος to be ordered by him? this was not the resolution only of the Eusebian and Semi-Arian Bishops (who yet were Conformists to the Orders of the Church) but (f) of the Catholics also acting in the Council, who though they favoured

(y) Cyp. Ep. ad Pompeian. Ed. Pam. 74.

(z) Conc. Carthag. inter opera Cyp.

(a) Bar. An. 588. n. 24.

(b) Ep. 45. Ed. Pam.

(c) Ep. 162. Conc. Milev. c. 22. Codex Afric. c. 23.

(d) About Ann. 401. Justel. in Cod. Conc. Eccl. Afric.

(e) En. Balf. c. 68. Aug. Ep. 50.

(f) Sox. l. 3. c. 7. to be ordered by him, Socr.

(g) Sox. l. 3. c. 12. Epiph. her. 68.

Athan. or. 1. contra Arr.

nasm and his Cause, yet thought fit to check the Bishop of Rome's insolency. *Juvenalis* Bishop of Jerusalem moved the Council of Chalcedon, that his Bishoprick might be promoted into a Patriarchate, which motion the Fathers assembled did entertain, and referred the ordering of the matter to himself, and *Maximus* the Patriarch of Antioch, who agreed that the Patriarch of Antioch should hold the two Phenicia's and Arabia, and the Bishop of Jerusalem the three Palestines, which Accord they represented to the Council, desiring them to confirm it, which they willingly (g) condescended to; and over and above procured the Judges to add the Royal assent for its full settlement. *Baronius* relates, the Pope resisted what was done thus in Council, and hindered the Execution thereof for a good while, which was till the fifth Synod assembled, where (h) the Pope gave his Placet, and then, and not till then was the Accord put in execution; but this is one of the great Annalists mistakes, for fifteen years before that fifth Synod under *Mennas* assembled, *Peter* Patriarch of Jerusalem did summon all the Bishops of the three Palestines, two whereof were the Metropolitans of Casarea and Scythopolis to convene in Council, who accordingly without demur (i) obeyed his summons. The Church and Bishops of Rome for a long time disallowed and rejected the second General Council, yet the Catholick Church always owned it, and as occasion offered, acted by it. That which moved the then Romanists to this dissatisfaction and aversness, was, that that Council had settled the See of Constantinople into a Patriarchate, (which Honour they repined at) giving to the Bishops thereof precedency to the Patriarchs (k) of Alexandria and Antioch, and granting to him Power and Authority over the Churches in Asia minor, (l) Thrace, and Pontus: and therefore soon after this Council determined, the (m) Bishop of Rome endeavoured to invalidate this Settlement, for, *Statim post*, &c. as soon as it was concluded, *Damasus* then Bishop of Rome indicted a Roman Synod, in which a Counter-Decree was enacted, which (as (n) *Turrian* relates) is extant in the Vatican: and it is very probable, for Pope *Leo* seventy years after (o) by his Legates in the Council of Chalcedon opposed it, though to no purpose; for his resistance was not valued either by the Council or the Judges, who indeed contemned it. These two Popes then did withstand it, but *Caran.* adds, That the Church of Rome would not by any means receive it, though (wellfare a little touch of Ingenuity!) for the peace of the Church (which it seems highly esteemed it), it was not contradicted; which in effect imports

(g) Conc.

Chalc. act. 7.

p. 105.

Evagr. l. 2.

c. 18.

Niceph. l. 5.

c. 30. with

the consent

of the Popes

Legats.

(h) Baron.

Ann. 553.

n. 245, 246.

(i) Conc.

Tom. 2. p.

472.

(k) Conc.

z. 3.

(l) In all 28

Roman Pro-

vinces, Bre-

remood

Enquiries,

p. 125.

(m) Resisted

it, Baron.

An. 553.

(n) Alias

Turcelline,

l. de 6, 7, &

8 Synods

p. 65.

(o) Conc.

Chalc. Act.

16. p. 136.

137. Leo

Ep. 53, 54.

Car. p. 201.

ports thus much, *The Popes and Church of Rome were so cunning as to dissemble their spite against this Council* (and that Act especially,) but durst not shew their teeth for fear of the Emperour. For the proof of this relation he refers to Innocent the third, and St. Gregory the great, whom he cites truly; for though in one Epistle he professeth to (p) embrace that Council as one of the four Evangelists, and testifieth that the Church of (q) Rome then owned it, yet in another Epistle he (r) confesseth, that until his time, or age wherein he lived, that Council and the Acts and Canons thereof were not entertained by the Roman Church, so that for the space of two hundred years and upwards, (for that Council convened Ann. 381. and Gregory flourished Ann. 600.) it was opposed and rejected as far as in safe Policy it could be done by, the Church of Rome: but notwithstanding this opposition, the Catholick Church still reputed it a lawful General Council, and all the Acts and Canons thereof to be obligatory, and occasionally practised according to them, which is next to be demonstrated. For by warranty of that Canon in this Council, which so perplexed the Roman Church, Anatolius, Patriarch of Constantinople, in the right of his Sec, did take place before, and above the Patriarchs of Alexandria (s) and Antioch, and so did Eutychius in the fifth Synod, Ann. 553. And when it was reported to the Fathers of Chalcedon that Flavianus Patriarch of Constantinople in the reprobated Council of Ephesus neglected himself, sitting below the Patriarchs of Antioch and Jerusalem, they were much offended, saying in great zeal, Why did not Flavianus sit in his proper place? that was next to the Bishop of Rome, or his Legates. By authority of this Canon, which so troubled the Popes Patience, St. Chrysostom when he was Bishop of Constantinople (v) deposited fifteen Bishops in Asia the lesser, and ordained and settled others in their Sees and Dignities; and in Ann. 400, the same St. Chrysostom celebrated a Council at Ephesus, to which he called all the Asian Bishops, who readily attended him. After this Justinian the Emperour commanded all the Canons of this Council, which the Popes would (if they durst) have publicly rejected, Diptichis inserti & predicari, to be Recorded in the Ecclesiastical Books, Rolls, or Registeries, and publicly to be read in all Churches, in token of their (w) Universal Approbation. But albeit both Law and Usage (the best Interpreter of Law) concur for the proof of this Conclusion, yet the cry still goes, O the Mother, O the Mother Church of Rome, which is hotly

pursued by the *Bigots* set on by the *Bontesen's* of the Tribe. This hath made a great clutter and bustle in the world, which yet hath nothing in it but folly, and disingenuity, and impudence; for can any man in his right Wits, who is not tainted either in his Intellectuals or Morals, ever hearken to such a Perswasion so contrary to all Records Divine and Human? The Scriptures make *Jerusalem* the *Mother-Church*, *Gal. 4. 16.* But *Jerusalem* which is above (or the *New Jerusalem* as it is stiled, *Revel. 21. 2.* and the *Holy Jerusalem*, ver. 10, whose wall had twelve Foundations; and in them the names of the twelve Apostles of the Lamb) which is *Mother* of us all, *Christians*, Believers of the Gospel; where the *Church* of *Christ* was first planted by the *Apostles*, and *St. Peter* Preached his first Sermon, and begot many to the Faith, and from whence they all departed after to execute their *Apostolical* Commission. For this *Jerusalem* is not that which shall be, but that in which the House of God shall be built with a Glorious building, and all Nations shall turn, and fear the Lord God truly, and bury their Idols, so shall all Nations praise the Lord; and as old *Tobit* instructed his Son, *Tobit 14. 5, 6, 7.* as it is here allegorically expressed, for that City was a Type of the *Christian Church*, *Psal. 48. 2.* and *122. 3.* *Isa. 31. 5.* In the *Old Testament* it was foretold to be the *Mother-Church* of *Christianity*; Out of *Sion* shall go forth the Law, (of Faith, as it is universally Interpreted) and the Word of the Lord (the Gospel) from *Jerusalem*, *Isa. 2. 3.* *Mic. 4. 2.* And in the *New Testament* the Prophecy is accomplished and verified, where it is plainly declared, that Repentance and Remission of Sins should be Preached in *Christ's* Name among all Nations, beginning at *Jerusalem*, &c. *Luke 24. 47, 48, 49.* *Act. 1. 8.* and fully compleated, *Act. 2. per tot.* So for Human evidences the first General Council at *Constantinople* is clear, which expressly owneth *Jerusalem* for the *Mother* of

(*) *Cap. 20.* all Churches, to which Terr. (x) may be added in his Book which Pam. de Preser. The Church was first founded at *Jerusalem*, as the *Sethus* Glossary of the Churches all the World over; and ex abundanti, eth, this is even in *St. Bernard's* time, when the Church of *Rome* had exceeded her limits, yet had she not the reputation of *Univer-* from which the Church sal *Mother*, nor the Honour of *Lady Mother*, at least in his all the World over is disseminated, so *Hier. Interprets* that of *Isa. 2.* and this is the *Mother Church* from whence the Faith came to us, as the same Terr. lib. 4. adver. Marc. Rome is but one of the *Sister Churches* which yet are *Mothers* in their Precincts, Ed. ib. de prac. c. 36.

judg-

judgment; for thus he writ to (y) *Pope Eugenius*, Above all (y) *Lib. 4. de*
things consider, that the Holy Roman Church over which thou *Consid. Tom.*
art placed by God is a Mother of Churches; (some, not all, *2. p. 141.*
and so every Apostolical Church is as well as Rome) not a Lady *2. L. Edit.*
or Mistress, (of any) and thou thy self not a Lord of Bishops,
but one of them. It is true *St. Cyprian* saith, *Rome is the*
(or rather a) principal Church, from whence the unity of Priest-
hood first began; but this signifies nothing, if *Polydore Virgil's*
Caution (as in reason it ought) be (z) admitted, Ne quis er- (z) *Lib. 4. de*
ret, &c. *Left any man hereby deceive himself,* it cannot in any *Invent. re-*
other way be said that the Order of Priesthood grew first from *rum.*
Rome, unless we understand it within Italy only; for *liquido li-*
quet, it is clear, and beyond dispute, that Priesthood was orderly
appointed at Jerusalem, long before ever St. Peter came to Rome.
Polydore was in the right, for *Rome's* Principality cannot en-
 title her to be *Universal Mother*, because if we read the sentence
 thus, *Rome is a Principal Church*, this is as truly predicated of every
Apostolical Church; if the *Principal Church*, neither will that
 enstate her in the challenged and claimed *Motherhood*, because
 it was only accidental. If a *younger Sister* for her external ac-
 complishment be advanced to be a *Lady of Honour*, or mar-
 ried to an *Earl or Lord*, whereas her *elder Sisters* continue
 in their first State only, or be married to *Gentlemen*, or others
 of meaner condition, *She* by virtue of her Qualifications may
 take Place of them, but she cannot exercise the Authority of
 a *Mother* over them. If *Rome* a *younger Sister* of the *Mother*
Churches upon a forraign and extrinsecal account (which was
 meerly contingent and arbitrary) became the *Principal Church*,
 the Principality might justly give her the precedency of Place,
 but not precedency of Rule over them; it made her the most
 Honourable of the *Sisters*, but could not create her *Mother* to
 any, or all of them, because this Honour was Adventitious
 and Precarious, which accrewed not to her till long after her
 first Foundation, nor was derived to her by any *Divine Insti-*
tution. Neither will that subsequent Clause (*from whence Unity*
of Priesthood first began) be any relevant to her, if we con-
 sider, that this is only spoken in reference to her own Pre-
 cincts, for then the whole Sentence would be verified of every
Apostolical Church: to instance in *Corinth;* this is a or the
principal Church of Achaia, from whence the *Unity of Priest-*
hood first began, viz. In the Regions adjacent and belonging
 thereto, and so of any other, which were founded before her,
 as many were; for these *Churches* being compleatly formed,
 when.

when she was not in being, she could not propagate the Faith to them, nor consequently be a Mother Church to them. The soonest that is pretended St. Peter came to Rome was in the second of *Claudius*; but certain it is St. Mark Preached the Gospel at *Alexandria*, and over all *Egypt*, *Lybia*, *Cyrene*, *Pentapolis*, and the whole Region of *Barbary*, in the Reign of *Tiberius*. And St. *Aug.* affirms the *Africans* (the more Western) received the Faith not from Rome, but the East. The Southern Christians, as the *Abyssines* and *Ethiopiāns*, were Converted when St. Peter was still at *Jerusalem*; at least eight years before he came to Rome by the *Romanists* account. The Eastern Bishops told *Julius* (as was before related) Rome received the Faith from them; and in Britain the Christian Faith was professed five years at least before ever St. Peter set his Foot in Rome, and therefore Rome could not be Mother to those elder Sisters of *Asia*, *Africa*, *Ethiopia*, and *Britain*, unless an uncouth Hysteresis be allowed, or some Noble Roman would undertake to prove that *Claudius* reigned before *Tiberius*, as a grave Burgess once did to prove that *Henry the seventh* was before *Henry the sixth*; and therefore these Churches could not from the beginning be under her Jurisdiction, and therefore also can justly claim the *Cyprian Privilege*, and plead it in the abatement of any *Papal* possession, or prescription. But to confirm this Title they make their Plea from *Eusebius* in his *Chronicle* (or else it is insisted upon very impertinently) who relates, That St. Peter sat at *Antioch* seven years, after which (therefore *Antioch* is her elder Sister, and *Evodius* Bishop there before St. Peter ordained any Bishop or Priest at Rome) he travelled to Rome, where he resided five and twenty years. It is very probable this Book of *Eusebius* hath fallen into the hands of interpolators. *Canns* (a) their learned Bishop with much regret complains, It hath been corrupted in many places through the negligence, ignorance, or haste of the Transcribers or Translators: this place is probably one of them; for in the Greek Edition published by *Jos. Scaliger*, Printed *Lugd. Bat. An. 1606.* there is no mention of any determinate time of St. Peter's coming, or his abode and residence at Rome; all that is said there, is this, Peter the chief (as *Aristotle* is *Princeps Philosophorum*) having first founded a Church at *Antioch*, went to Rome to Preach the Gospel there: and it is the more probable in that this Relation in the corrupted *Chronicle* is contradicted by *Eusebius* himself, *Lib. 3. Eccl. hist. c. 1.* Peter (saith he) having Preached

(a) Refer
Rivet. l. 3.

Protestancy before Popery

93

Preached the Gospel in Pontus, Galatia, Bithynia, Cappadocia, and Asia, to the Jews which were of the dispersion (which in all probability was before his residence at Antioch, for we find in Scripture he was at Jerusalem, Ann. 19 Tiber. and Ann. 2 Claudii, Act. 8. and 12.) at the last, or at the end, (near the approach of his death) being at Rome was put to death; which makes some conceive that St. Paul, whose first coming to Rome was in Ann. Dom. 58. Neron. secundo, had planted a Church at Rome ten years almost before St. Peter came there; and others think, that St. Peter continued in Judea and in the adjacent Regions till Ann. 7 Claud. Ann. Dom. 49. and therefore this Story that he presided and resided at Rome for five and twenty years is hardly reconcilable with evidence of History in many particulars: to which may be added what Onuphrius notes in Plat. de vit. Pont. in Pet. Apost. placing his third and last return to Rome in the last year of Nero; and what Epiphanius (b) testifies, that St. Peter and St. Paul where they planted Churches ordained Bishops to preside over them, (as St. Paul did Titus in Crete, and St. Peter Evodius at Antioch) and after went to other Countries to Preach the Faith. All these Reasons and Authorities being premised, the Conclusions are irrefragable, and the Church of Rome as it is now managed, is found guilty of the Crimes articulated against her, and stands condemned of them by the four first General Councils, which undoubtedly have so far convinced several ingenuous and judicious Romanists, that they have not ticked to declare with Protestants, that the present Church of Rome hath swerved in sincerity of Doctrine from the ancient Church whence it is derived; that the Pope hath advanced his Authority beyond the bounds (c) set by Christ and his Church, yea far beyond the bounds (d) of Ancient observation; and that he hath no Power over other Bishops either by Gods Law or Man's, but such as was given him either absolutely or conditionally for a time by (e) the Nicene Council.

But because N. N. stands so much upon his points of Prudence, it may be neither an imprudent, nor impertinent digression to compare the Romish Principles and Practices with the Protestant, and by discussing one of them more largely to judge of the rest more clearly.

It is universally acknowledged, that the Doctrine of all Apostolical Churches disseminated over the whole Christian World is Infallibly certain, because attested by Universal Tradition, which in it self is so; but it is generally confessed, that the Tradition

(b) Hier. 3.

(c) Cusan. Consult. Art.

(d) Cusan. concor. l. 2. c. 12. § 13.

(e) Marfil. Petav. def. part. 2. c. 18.

Tradition of an *Apostolical Church* of one denomination, may prudently be traversed, because often found certainly *False*. Now Protestants rely upon *Universal Tradition*, truly such for *Time, Place, and Persons*, and the Authority of all *Apostolical Churches*. Papists content themselves, and sit down in security with the *Tradition and Authority* of the *Roman Church*, and which is worse, of the present *Romish Church* of this age. Protestants prescribe for Sixteen hundred years, there is no Law nor Custom to destroy or over-rule a *Prescription* of so long standing. Papists plead (as *N. N.* doth) the acknowledgment of the *sixteenth Century*, over-leaping all the rest, and that but in our parts of the World. Protestants believe the *Scripture* to be the adequate Rule of Faith, as to the essentials thereof. Papists hold *unwritten Traditions* are to be received with the same reverence and respect. Protestants esteem those Books to be *Canonical Scripture* which the *Catholick Church* hath so adjudged. Papists singularly superadd others to the Canon. Protestants believe the *Truths* they profess to be *Divine Revelation*, because God by his Son *Jesus Christ* hath delivered and promulgated them to *Mankind*. Papists believe their *supernumerary Articles*, which they assume to themselves, because defined by an *Infallible Pope* with the advice and consent of a presumed *General Council*. Protestants assert the *Pope* is not *Infallible*, for *Pope Honorius* was a *Convicted Heretick*, as before hath been proved: The *Catholick Church* hath always resolved against his *Infallibility*, and the *Doctors* of that *Church* cannot agree about it, and some of them oppose it; neither was that *Council General*, say the Protestants, because no *Southern* nor *Eastern Bishops* was there, nor any *Northern* but one titular only, *Olavus magnus* the *Goth*, who for that time passed as an *Arch-Bishop* of *Swethland*; no *English Bishops*, nor *Irish*, save another blind *Sir Robert* the *Scot*, who for that time being was reputed the *Primate* of *Ireland*; only two *French Bishops*, six *Spanish*, the rest were *Italians*, who when they came to be arrayed were mustered but to Forty three in all. This was a Plot of the *Pope* to keep what his Predecessor *Leo* the tenth had got by the *Lateran Assemblers*, and after him others still maintained; but he was for all this contrivance possessed with fears and jealousies, the *Council* would be tampering with his *Jurisdiction*, as other *Councils* had done, and therefore was very careful to have fresh supplies in readiness for a reserve; and according as the *Pope* suspected, it hapned, for the

Council

Council began to form *Canons* for the redress and reformation of several abuses, and to abridge the *Popes* unlimited Power in granting Dispensations, of which design he received early intelligence from his *Legates*, and thereupon moved the Council to desist from any further progress therein for six weeks, which being accepted and condescended to, he dispatched his new recruits of Auxiliaries (forty *Italian* and *Sicilian Bishops*) who within the time limited arriving at *Trent* over-voted the reformers in the Council, and quite quashed their attempts, which made the *Apulean Bishops* cry out in open Council, O we are the *Popes* Creatures, we are the *Popes* (f) *Slaves*! Pro- (f) *Carol.*
testants rely only upon the *Mercy* of God and *Merits* of Christ *Malin. l. de*
for their *Salvation*. This *Bellarmin* faith, is the *safest* way, and therefore it is the most *Prudential*; *Papists* will join in their own *Merits* of *Works* done by *Grace*, which *Bellarmin* confesseth is a more uncertain way, and therefore less *Prudential*. Protestants ascribe all Religious Worship to God, and to God only; *Papists* give it to *Images*, and the *Consecrated Host*. Protestants know it is an indispensable duty to Pray to God for all things necessary both for *Soul* and *Body*, and direct their Prayers only to God the Father, through, and for the *Merits* and *Mediation* of *Jesus Christ* alone; *Papists* Pray to God by *Jesus Christ*; for which Duty *Zancher* entertains a charitable opinion of them, but withall they invoke *Angels* and *Saints*, departed, as *Conductors*, secondary and subordinate *Mediators*, for which Practice Protestants aver there is no warranty in *Scripture*, nor Authority from *Primitive Antiquity*, nor any rule in *Reason* to approve it either a necessary, lawful, or an expedient Duty. But because some eminent Protestants have declared that *Papists* have more to say for this particular, than in any of their other eleven additional new forged *Articles*, if this Principle and Practice of theirs be cogently proved *unscriptural*, *impractical*, and *irrational*, the same may be concluded of the rest.

O

CHAP

CHAP. VI.

S.E.C.T. I.

IT is *Unscriptural*. The *Scripture* teacheth us, and commands us to ask the *Father* in the name of his *Son Jesus Christ*; it prescribeth no rule to ask in any other name, but declareth against it, For it proposeth *Christ* to us as our only *Mediator*, and *Intercessor*; there is *one God* to whom we are to make our requests known by *Prayer* and *Supplication*, and there is *one Mediator between God and Man*, 1 Tim. 2. 5, the God-man *Jesus Christ*, by whom we have boldness of access to the *Throne of Grace*. The *Greek* *ὁ μόνος θεός* is emphatical, importing thus much, as there is *one God only*, and no more, even so there is *one Mediator between God and Man* in reference to our *Prayers*, *Supplications*, *Intercessions*, and *Thanksgivings*, ver. 2. *one God*, and no other besides him, even so *one Mediator* and none but he, who is our *Advocate with the Father*, *Jesus Christ* the righteous, 1 Joh. 2. 1. who as he performed all Righteousness for us, so the virtue and value thereof qualifies and capacitates him for the Office of being *Advocate* for us, viz. to recommend, open, and plead our Cause for us, and procure our *Prayers* to be granted; none can effectually *Mediate* for us, but he who did *Redeem* us; he only can be our *Advocate* who is the *Propitiation* for our *Sins*, which was *Jesus only*, who for the more effectual execution of his Office of *Advocate* after he had offered himself a *Propitiatory Sacrifice* for our *Sins* was advanced to sit on the right hand of *God the Father*, Rom. 8. 34. where it may be observed, that it is the same Person that died for us; and therefore as *Jesus* alone died for our *Sins*, and rose again for our *Justification*, so for the application of these Benefits, and Privileges to us, he only sits at *God's Right-hand*, and makes *Intercession* for us; this Office being as proper, and peculiar to him, as to be the *first-born of the Dead*. For as

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the honour of sitting on the Right-hand of God followeth his Resurrection from the dead, so the Office of Intercession followeth the Honour of sitting on the Right-hand of God, and is inseparably united and annexed to it; and therefore none can assume or exercise that Office for us, but he who was honoured which is *Jesus* only) to sit on God's Right-hand; and none can be entituled or admitted to this Honour, but he who *humbled himself to death, even the death of the Cross*, and thereby merited this Exaltation, that at his name every knee should bow, and every, &c. *Phil. 4. 8, &c.* for this Office of Intercession is the consequent effect, and ultimate end of his Exaltation, as the *Apostle* proveth, *Heb. 7. 25. Wherefore* (because he is our eternal High-Priest) *he is able to save them to the uttermost [to the full] that come to God by him, seeing he ever liveth to make Intercession for us.* Whene it followeth, we are to come to God by his Son *Jesus Christ* our High-Priest, and for our encouragement that we may come with Confidence, and a full assurance, we have this strong Consolation, *He is able to save us to the uttermost*; and this he is able to do, for that *He* our High-Priest ever liveth to make Intercession for us, which the same *Apostle* hath repeated, and further expressed, *Heb. 24. He hath entered into Heaven it self, now (viz. to this end, and on this errand) to appear in the presence of God for us, viz. as our Intercessor and Advocate, from all which premises we may be bold to argue in the Apostolical Form, used by the same Apostle upon another, but not unlike occasion, Heb. 1. 19. To which of the Angels or Saints departed said God at any time, Sit thou on my Right-hand to make Intercession for man? or, Sit thou on my Right-hand to appear in my presence for him? or, be thou Advocate with the Father for him? Or, said God at any time, Whatsoever ye shall ask the Father in the name of Angels or Saints departed, it shall be given you? certainly God never employed any the most excellent Creature in any Office betwixt himself and man, but he first signed a Commission for it; but neither God nor his Son, Jesus Christ did ever make any Grant, Substitution or Deputation of this Honour and Power to any, either Angel or Saint departed. It is true the Blessed Spirits are affirmed to stand about the Throne of God, and the Holy Angels to behold his face, but it is never said, they sit at Gods Right-hand, or live for ever to make Intercession for us. The Holy Angels are Gods Ministering Spirits, and the Spirits of just men departed are his Glorified Saints, but God hath made Jesus only to be*

Lord and Christ, to whom all things in heaven and earth must bow; and let all the Angels honour him, and all the Saints fall down before, and all men Honour the Son, even as they honour the Father, Joh. 5. 23. because to set up any subservient subordinate Lords in this Office of Intercession, is such a piece of Heathenish Idolatry, that the Apostle St. Paul thought it fit to caution the Corinthians against it, and instruct them in the pure Worship and Service of God as becometh Christians, 1 Cor. 8. 5. *Though there be many that are called Gods (as there be Gods many and Lords many) but to us there is but one God the Father, and one Lord Jesus Christ;* in which words there is a direct opposition betwixt the Heathen Form of Application to their Supreme fictitious Gods, and the Christians way of Supplication to the only true God. The Heathens address themselves to their Sovereign Gods by their under Gods or Godlings, which the Greeks called *Salvors*, Demons, the Scriptures of the Old Testament *Baalims*, or Lords, who were reputed Agents, and Mediators betwixt their chief Gods and them: Their Sovereign Gods they stiled *regnum*, Lords in, of, or from Heaven betwixt whom and men they supposed there was no immediate intercourse; their mean Inferiour Lords were accounted *εὐαγγέλιον*: Celsus phraeth them *regnum* Lords on, or from the Earth, whom they honoured with a relative subaltern Worship, as their Mediators and Advocates, thinking thereby they more highly honoured their Supreme Gods. But Christians know, and profess there is but one God the Maker of all things in Heaven and Earth, to whom they are to make their Prayers and Supplications, and they have but one Lord, Advocate and Mediator, by whom they present and offer their Petitions to the Almighty Father. For the opposition lies in the Heathenish plurality both of their Supreme Gods, and Subordinate Mediators, viz. Heathens have many Gods, and many Lords Mediators; and in the singularity of the Christians God, and Lord Mediator, viz. they have but one God, and one Lord Mediator, even Jesus whom God hath made both Lord and Christ, Act. 2. 36.

* Orig. Cels. lib. 8. 381. Thus Origen understood this Text, for to it sure he refers *, when he tells Celsus, *The Scripture indeed doth call God the God of Gods, and Lord of Lords, but withal saith, to us there is but one God the Father of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him; which the Apostle speaks of himself, and all other whose minds are raised up to him; do Worship him inseparably and indivisibly in his Son. Therefore there*

there being many Gods and many Lords, we endeavour by all means, not only to carry our minds above those things on Earth, which are worshipped by the Heathen for Gods, but above those whom the Scriptures call Gods, viz. Angels. For these reasons, and many more, deducible from Holy Writ, Protestants have often urged and pressed the Papists to produce one positive Precept, clear Example, or plain Promise from the Scripture for their Saint or Angel Mediatorship, but hitherto they have not been very forward to accept the challenge, only some of them who were resolved to say something for themselves, have pitched upon some places of Scripture for proof of their Principle and Practice, which yet others of them being more judicious and ingenious, have not conceived Argumentative and satisfactory; nor indeed that any thing can be evinced or deduced thence that is cogent and convincing, which will appear by these particulars.

I. From the Testimony of their Grave and Learned Polemick Divines, who have acknowledged, they have no express Scripture for this Doctrine and usage, and if so, it was too much confidence to form the Doctrine into an Article of Faith, and to impose and exact the Practice as a profitable duty, yea so profitable, that the omission was Sin. Implications and remote deductions were never before thought sufficient Mediums for the superstrutting of an Article of Faith, and an Essential to Salvation. Eckius (a) hath freely confessed, *Explicite non est, &c.* (a) Enchir. Invocation of Saints departed is not expressly delivered in Scripture, de ven. for which he assigns his Reasons, such as they are. Not in the Sanct. c. 15. Old Testament, because the Jews were inclined to Idolotry (there- sub. finem. fore there is danger of Idolotry in the Practice) and the Fathers were in Limbo, not then in Heaven; Bellarm. (b) herein is of (b) De Sanct. his mind. Not in the New Testament, for two reasons; First, beatit. c. 19. Lest the Gentiles should upon their Conversion think themselves Sect. Item, (therefore the Practice may be justly suspected, and is scandalous, which the prudent and charitable Romanists should avoid) Sect. 20. obliged to Worship the Inferiour Godlings or Demons, as formerly ex his. they have done, or which is all out as bad; a new set of petty Under-Gods in exchange of the old ones. The second is, Because if the Apostles had delivered this Doctrine (or which is all one, had ordained and observed the Practice) they might be concluded ambitious, and vainglorious self-seekers, who designed, and after death expected the honour of Religious Invocation; This reason beside other inconveniences it is liable to, thwarts the

the *True* determination, that the Practice was *Apostolical*; for if in their time it was currant, then they did institute an observation and usage for their own Honour and Worship.

(c) *Dial.* 3.
in *Script.*
Nov. Test.

(d) *Bannes*
22. qu. 1.
ant. 10.

(e) Which
is also af-
firmed to

be unknown in the Old Testament. *Pigh. coner. Ratish. l. 13. Suar. m. 3. Th. q. 52. disp. 41. 42. Sect. 1. p. 514.* Not in the New, *Salmer. m. 1. Tim. 2. disp. 8. Sect. postremo.* Not in the Gospel, *Horantius loc. Cath. l. 3. c. 1. 31.* Not used in the Apostles days, *Peref. de Trad. p. 6. de cult. Sanctior S. Clara, expof. Paraphr. Divines of Colten, Cen- sur. p. 250. & antid. p. 34.*

2. From the Judgment of their *Learned Interpreters* who ex- pound those Texts of *Scripture* (which the bolder sort presume not without the guilt of Perjury to wrest and corrupt to their own sense) as the ancient *Doctors* of the *Church* have done, and as *Protestants* do now; which will appear by viewing the most considerable produced by them. The first is fetched from *Gen. 32. 24.* &c. but *Bonfrer.* confesseth many of the an- cient *Fathers* understood this Text of *Jacob's wrestling with God*, and so did the ancient *Rabbins*, which is confirmed by the fol- lowing words, and by *Hosea 12. 3. 4. 5.* in the opinion of *Vatab.* and *Ar. Mont.* to this they add *Gen. 48. 16.* insisting first on that clause, *The Angel which redeemed me from all evil, bless*

(f) *Com. in*
Gen. 23.
Piegs, Ccm.
in Apoc. 8.
Sect. 2. p.
343.

the *Lads.* But (f) *Pererius* acknowledgeth that many of the ancient *Fathers* interpreted this of *Christ*, though he thinks o- therwise, and is resolved (without any respect to his Oath binding him to follow their Interpretations) to understand it of an *Angel* properly so called, because (saith he) *Christ is never precisely stiled an Angel, but always with an additament*, as the *Angel of the Covenant.* But other *Romish* Interpreters conceive this to be a groundless conjecture; *Viegathus* censures it, Some (saith he) of our *Writers* affirm that *Christ is never called an Angel absolutely and simply in the Scripture*; but this is a mistake in them; it is sufficient, that it be collected and inferred from the consequents; and therefore he is confident the *Angel* mentioned *Rev. 8. 4.* was *Christ*, and *Pintus* (g) that the *Angel* spoken of *Dan. 3. 28.* was *Christ*, and *Ribera* that the *Angel* spoken of *Zech. 1. 12.* was *Christ*; hereby then it is manifest

(g) *Pintus*
Conc. in loc.
Riber. com.
in Hebr. 7.
n. 81.

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the Protestants follow the ancient *Catholic Doctors* in their Interpretation of this clause, and *Perer.* with the other *Romanists* who urge these words in defence of their practice of *Angel Invocation* desert and reject them, and most certainly side with the *Arrian Hereticks*. But they go on to the next Period of the Verse, *Let my name be named on them, and the name of my Fathers Abraham and Isaac.* But Protestants expound these words by *Verf. 5, 6,* and so do Learned Romanists, *Ar. (b) Mont. Ribet. Fofsec. Cajet. Lyra. Hucard. Pintus, Esthim.* (b) *Arian*
Then *Luk. 15. 7,* and *10,* is alleadged in the *Roman Catechism,* *Mont. in loc.*
Par. 3. Cap. 2. Sect. 5. p. 297. Ann. 1606. to prove the Practice, *Ribet. com.*
for thus it is argued, *They [the Angels] rejoyce at the conver-* *in Amos 9.*
sion of a Sinner, therefore (Rogati) being supplicated, they can *n. 42. Cajet.*
obtain pardon for our Sins, and procure Gods grace for us; this *Sec. in loc.*
is a strange inconsequence, for from hence it would follow,
because Protestants rejoyce at the Conversion of a *Papist,* there-
fore the *Papists* should Religiously *Invoke* them as coadjutors;
and being thus *Invoked* can purchase those Benefits for them;
but our late *Apostates* urge them to another purpose, *viz.* to
prove thereby that *Angels* know the Secrets of mens *Heart*;
this no way follows, because they know the Repentance
of a Sinner by its *Signs* and *Fruits,* and so rejoyce at his
Conversion, therefore they have the intuitive knowledg of the
Heart: But in the judgment of many ancient *Fathers,* this *Re-*
joycing of theirs is not for the Conversion of a *Particular Sin-*
ner, but for the Redemption of all mankind; which is the lost
Sheep, for all that sinned in *Adam,* and so lost both their In-
nocency and Felicity; and they rejoyced, that God had disco-
vered a means equivalent to Innocency, *viz. Repentance* in order
to their recovery and future happiness, and with them con-
curs (d) *Tit. Bostr. and Cajet.* And lastly supposing it were to be
understood of individual Sinners, yet is this *Rejoycing* not to
be ascribed to *Angels,* but to God, who confessedly is the
Shepherd looking for the stray *Sheep,* and the Woman seeking
the lost *Groat.* Next they produce *Matth. 22. 30. Luk. 20. 36.*
but first it was incumbent on them to prove the *Angels* are
to be *Invoked* before they can conclude from hence, (*viz.*
from the *Saints* departed equality with *Angels*) they are to be
Invoked, and so the whole may be granted. and yet it ap-
pears not from the Text that they receive this equality with
the *Angels* at their first admission to the *Beatifical Vision,* but
only that they shall receive this similitude of condition at the
Resurrection

Resurrection of the just; and so their now Reigning in Heaven doth not qualify them for this Duty, nor will do till the day of Judgment: and even then they shall be equal to *Angels* not in every respect; for as they differ in nature and kind, so they shall have distinct natural qualities and operations; for then the *Angels* shall remain as they are, more Spiritual substances, the *Saints* departed shall have Bodies, though these also in some respect *Spiritualized* and incorruptible; but *some* only, and these specified and intimated in the Context, in that *Spiritualized* state they shall not need *Matrimony* for the propagation of their kind, nor *Food* for the preservation of their numerical persons,

(k) *Alphon-*
sus à Castro,
l. 3. c. 12.
Jansen.
Harm. E-
vang. c. 117.

as *Alphonfus* (k) a *Castro* and *Jansen*. understand the words, and so they shall be as the *Angels*, or equal to them in being the Children of God, for that they are Children of the Resurrection; which in effect amounts to this, they as the *Angels* shall be free from all the necessities of a temporal human life, and from all material and corporeal affections, and (which is more) shall be equal to the *Angels* in the participation of eternal bliss, and the immovable possession of that Inheritance which is incorruptible, undefiled, and fadeth not away, and reserved for them. Again they produce *Rev. 5. 8. four and twenty Elders* fell, &c. but *Viega*, *Lyra* and *Haimo* will tell them, these *four and twenty Elders* are not the members of the Church Triumphant, *Saints* reigning in Heaven; but of the Church Militant, and principally the *Pastors* (l) and *Bishops* thereof: And lastly they cite *Rev.*

(l) *Viega* in
Apoc. c. 4.
Lyr. in 8.
pl. 1.

(m) *Haimo.*
in loc. Aug.

Hom. 4. in

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

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Hom. 6. in Apocal.

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Hom. 6. in Apocal.

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Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

Hom. 6. in Apocal.

Apocal.

8. 4. but several of their learned Expositors will satisfy them that that *Angel* is *Christ*, *Albert. Viega. Hug. Card. (m) Haimo*, the *Glosses*, and *Dionys. Carthus.* saith the *Catholic Doctors* understand it so.

Neither were these Supplications for Pardon and Grace, but for Thanksgivings for the redemption of the World, as appears by *ver 9. and 13. August.*

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SECT

S E C T. II.

IT is *unpractical*. Indeed the *Tridentine Assemblers* affirm it is a good and profitable Practice to *Invoke Angels* and *Saints* departed, and their great reason of this their affirmation is, that it is a *Custom received from the Apostles*, and *perpetually hath been retained in the Church of God*; and agreeable hereunto, it is so resolved in the *Roman Catechism*, *Par. 2. c. 2. Sect. 5. p. 297.* and yet it is most evident that *St. Paul* when he instructed the *Christians* of his time in the Duty of Prayer, not only for the Substance thereof, but descending to a consideration of its convenient circumstances, never hinted the expediency of this so supposed *profitable Practice*, which certainly he would not have omitted if he had entertained such a conceit of the profitableness of this Duty as the *Romanists* do. For he professeth that he *kept nothing back that was profitable* to the *Asians* during the time of his residence with them, but that publickly and privately (which is all one with in *season and out of season*) he taught them *Repentance towards God, and Faith in our Lord Jesus Christ*; now because it is impossible to make it appear by any one instance, that either he taught this Doctrine of *Invoking the Blessed Spirits*, or prescribed the Practice, or ever exemplified it to them by his own usage, it necessarily follows, he never deemed either the *Doctrine or Practice* to be any profitable Duty, or any part of *Repentance towards God, or of Faith in our Lord Jesus Christ*. But as it was no *Apostolical practice*, so neither could it be the constant Custom of the *Church* in the *Primitive succeeding Centuries*. For the Doctrine and the present Practice of the *Church of Rome* being grounded on this supposition, that the *Saints* departed do now Reign in Heaven, and enjoy the *Beatifical Vision*, whereby they are capacitated to have cognizance of the Devotions of their humble Petitioners, those *Primitive Doctors* who did peremptorily deny the supposition cannot be supposed to assert the *Doctrine and Practice* founded thereupon, because he that denies the supposition must consequently deny the *Doctrine and Practice* established upon it, un-

less he be presumed to be so inconsiderate and interested as to believe and act contrary to his received Principles; and it is hardly to be believed that those ingenious *Romanists* who profess great reverence to antiquity, will think so hardly of the ancient *Fathers*. Now Learned *Romanists* do confess that *Eighteen Catholick Doctors and Fathers* of the best-note both of the *Western and Eastern Church* have constantly affirmed the *Saints departed do not enjoy the Beatifical Vision, but after death are kept in certain hidden receptacles in Rest and Peace till the General Resurrection*; and they were great names who are confessed to be of this opinion, viz. *Clem. Rom. Just. Marr. Orig. Terr. Ambr. Lact. Hil. Chrysost. Prud. Theod. Theod. Theoph. Enih. Oecum. Ar. Caesar. and Bernard.* Neither could those eminent *Fathers* who from the *Catholick Practice* of Invoking God by his Son *Jesus Christ*, and praying in the *Holy Ghost* be supposed to Invoke the *Blessed Saints* because they concluded from this Practice the *Divinity* of the Son, and the *Holy Ghost*, disputing against the *Arrians* and *Macedonians*, viz. *Catholicks did Pray unto them*; the force of which argument depended upon a received rule among them, that *God alone* was to be Invoked; neither could those *Ancients* have justly condemned the *Arrians* of Idolatry for Invoking *Christ*, whom they conceived to be a *Creature*, but that they had resolved that no *Creature* was capable of the *Divine honour of Invocation*.

(x) Vide In-
fra.

But both *Bellarmin.* and (n) *Petavius* confesseth, we must not say their *Argument* was weak and inconclusive (and it was so, if a distinction would have invalidated it) for then the *Arrians* would by such evasion have worsted the *Catholicks* because they could have retorted upon them with great advantage. For if the *Catholicks* had practiced this invocation of the *Blessed Spirits*, the *Arrians* would have galled them with this return; You *Catholicks*, or who would be reputed so, charge us with the guilt of *Idolatry* in that we Pray to *Christ* whom we judge a *Creature*, whereas you give the same honour to *Blessed Spirits*, the *Angels* and *Saints* departed; and therefore take the guilt home to yourselves, and object not that to us, wherein you your selves are more criminal; if the *Catholicks* had replied in excuse of this their Fact (as the *Romanists* now do) We indeed Invoke those *Creatures* with indirect, subaltern and relative Prayer, but direct, sovereign and final, we render to *God only*, and when we Pray to *him*, we have more high and honourable Conceptions of his *Divine Majesty*, than we have to those

those *Creatures* when we Pray to them; The *Arrians* would have smartly rejoyned, even so do we *Invoke Christ*, and in our inward thoughts we honour him above all other *Creatures*, and we have better reason to *Invoke Christ* than you have to *Invoke Angels or Saints* departed, because confessedly *Christ* is superiour to them, and deserveth greater Honour than they can expect, or is due to them; if *Doula* or *Hyperdoula* belong to them, or any of them, much more is due to *Christ*, who if he be not *God* equal with the *Father*, yet is far above all *Angels, Principalities and Powers*, and every name which is named in *Heaven and Earth*; besides we have clear Text that we should Honour the *Son* even as we do Honour the *Father*, and not the least intimation in Scripture we should so Honour the *Angels*, but on the contrary that all *Angels* should Worship him, in that he by *Inheritance* hath obtained a more excellent name than they. It is altogether unnecessary to multiply Quotations from the *Ancients*, or to cite those numerous places which are to be found in the Writings of the *Fathers* of the *Catholic Church*, to prove what the *Doctrine and Practice* of the *Catholic Primitive Church* hath been in this instance; it is sufficient for the satisfaction of any considerate disinterested person to let him know that the Testimonies which the *Protestants* have produced from them are so forcible, that the great *Cardinal (o) Perron* hath confessed, he was forced to strain his In-
(o) Never before him had invented those Authors.
vention and great Parts to frame Answers to them, and when he had racked them to the height, all that he could Apolo-
Ep. ad Bell. See Bellarmin's life l. 2. c. 7. R. 3.
getically feign in excuse of the present Practice of the *Romish Church*, was, to accuse and impeach the *Fathers* of deep dis-
simulation and Imposture; For first (p) he saith, The *Fathers* in
their Writings against the Gentiles said those things, not which they did believe, but dissembling and disguising their Practice, said those things which served their cause to refute the Gentiles Objections.
This Scandalous Imputation is enough to crack their Credits
(p) Upon the Head of Invocation of Saints, p. 1044, c. 1045.
for ever in the judgment of honest minds; for who will ever believe them who for a colour to their cause are so wicked as to speak Lies in hypocrisy? or ever esteem them as the chiefest
Apologists and choicest Advocates of Christianity, who were e-
gregious Prevaricators, and mean contemptible Proctors in their own and the *Churches* concern? Or, who will ever rely upon their Testimony who were so weak and sottish, as to attempt the dissembling of that which could not be concealed, and the disguising of that which could not be denied or evaded; For

the *Gentiles* as they were Artists enough to find out any *Sophistical* shufflings in their discourses and disputes against them, so they were malicious and active Adversaries, having their Spies and Trappers abroad to give them intelligence of the *Christians* Practice both in their Civil and Religious Conversation; and if these failed, there were too many lapsed *Christians* who would inform them to the full; and too many false Brethren who industriously pretended to *Christianity*, that thereby when occasion served they might accuse them to the Higher Powers; such as those of the *Circumcision* were in the *Apostles* time, who were *unawares* brought in, and came in privily as *Spies*, *Gal. 2.* and after Ages have been all out as bad, if not worse, after *Nero's* Reign. In the second place the *Cardinal* tells us, *The Fathers* in their Writings against the Heathens declined to speak of the Churches Prayers, lest the *Gentiles* might think there were some appearance of conformity, (though but false and fallacious,) betwixt the Churches Practice herein, and that of the Heathen, and thereby take an occasion (though upon no just ground) to retort upon their Practice. This insimulation is somewhat more modest or less irreverent than the former, but as false and fallacious. For,

S E C T. III.

[1] **T**HE *Fathers* in their Writings to the *Heathens* did not decline, but declare what the Churches Prayers were both for matter and form: witness *Iust. (q) Marr. (q) Apol. 2.* *Clem. Alex. Clem. Alex. and Tert.* and it appears from *Plinies* Epistle to the *Emperour Trajane*, The *Heathens* were well acquainted with the *Christians* Practices in their Assemblies: in this therefore the *Cardinal* dissembleth, and in the next Period of his Sentence, he disguiseth and glosseth the matter. For,

[2] The Churches Prayers then were not the same with those now in use in the *Romish Church*, as he fallaciously suggesteth, but perfectly *Protestant*, as the Prayers of the Holy Martyr *Policarp* recited in *Eusebius lib. 4. c. 15.* to which may be added, that when the People of *Smyrna* desired to have the Body of their Martyred Bishop for its Burial, the *Jews* perswaded the Gover-

Governour not to grant their Request upon this unworthy pretence, the *Christians* would Worship it; to which false suggestion the *Christians* replied, *We can never be induced* *trāgē tūm* *essēre*, *to Worship any other with Religious Adoration but Christ, him we adore, others we worthily love and respect.* This Protestation was thus rendered in the (r) *Latine Edition, Nun-* (r) *Ex passio-*
quam Christum, &c. We Christians can never forsake Christ, who *enatio, M.S.*
did vouchsafe to suffer so great things for our Sins, nor *7 Cal. Febr.*
precem Orationis, the Devotion, Religion, or Supplication of *in Bibl. Eccl.*
Prayer to any other; and accordingly as it was thus Translated *Dom. Rober.*
it was publickly read in all the Churches of the West. *Cottoni.*

[3.] If they did forbear to speak of the *Churches* Prayers, lest the *Gentiles* should retort it upon them, then because the *Gentiles* had good intelligence of their Practice, as hath been proved, but never did retort it upon them, it may safely be concluded, their Practice was not the same with that of the present *Romish Church*; and that Reason assigned by some *Pontificians*, why in the *Apostles* time they and their Disciples abstained from this Practice cannot hold, unless we take in the Three hundred years succeeding; for so long time did the *Christians* and *Heathens* live promiscuously, as Fellow-Subjects to the same Higher Powers, and the *Heathens* knew what the *Christians* practised; during which space of time, if that had been the *Churches* Practice, which is surmised by the *Romanists*, the *Heathens* would have looked upon it with jealousy, as a politick trick cunningly contrived by the *Christians* to set up a new modelled *Court of Requests*, and take just occasion thereby to retort upon their Practice, which because they did not, therefore so long time there was no such practice in the *Church*. But if their, and the *Cardinal's* reason be good, it will render the *Romanists* very imprudent, or uncharitable, or both, in that when they endeavour the Conversion of the *Heathens* to their *Church*, they do not conceal, and forbear this so suspicious and offensive Practice to them.

[4.] The *Cardinal* dissembleth, in that he pretends, there is but some appearance of Conformity betwixt the Practice of the *Romish Church* and their *Heathen* Ancestors. For if we may believe the reports and complaints of some learned *Romanists*, the Practice of the common People in that Communion (either approved, or connived at in their *Church*, and cheated there-to by lying Miracles and Impostures, purposely invented to countenance the Practice) hath been an exact conformity with that

- (s) In 1 Tim. that of their *Hearthen Predecessors*. *Espencens* (s) and *Cassander* 2. digr. 17. witness for their times, that *the vulgar did put more confidence* p. 118. *in the Merits and Intercession of St. Patrons, than in the Mercy* *Cassand.* *of God, and Merits of Christ; so far that the only Office of Christs* *Consul. art.* *Intercession was obscured; and Ludovicus* (t) *Vives* thought so too, 21. p. 1541. *for he avoucheth, Divos Divasque, &c. they Worship Saints both* (t) *In Aug.* *Men and Women in the same manner they worship God, and I* *l. 8. de Civ.* *cannot see (said he) that there is any difference between the Opi-* *Dei, c. 17.* *nion they have of the Saints, and that which the Gentiles had of* *p. 494.* *their Gods. Here was no dissembling nor disguising, but plain* *dealing, and therefore the Inquisition must pass on this Sentence,* *and accordingly by the Order of the Divines of Lovain it was* *left out in the Paris Edition of St. August. Ann. 1613. A plain* *matter of Fact makes this notorious; Thomas Becker was Ca-* *nonized a Saint by the Pope (v), and albeit the Nobles and Peers* (v) *Alexand.* *(w) of this Realm gave in charge in Henry the second's time,* *III. Baron.* *that no man upon pain of Death should be so hardy as to call* *Ann. 1073.* *Becket a Martyr, yet did Popular Fury and Folly so far pre-* *n. 1.* *vail by the insinuations of Popishly affected Bigots, that a Shrine* (w) *Gerald.* *was erected to him in the Cathedral of Canterbury, whereto ob-* *Cambrensis* *lations of so great value were brought, that Pope (x) Urban* *Hibern. ex-* *pu gn. l. 2.* *ordered a distribution to be made thereof, which he might* *c. 33.* *very well do. For as the account stands upon Record the Ob-* (x) *Radul.* *lation at his Altar one Year with another amounted to eight* *de Diceto* *hundred, or a Thousand Pounds per Annum, (which in those* *Imag. Hist.* *days was a vast Sum); but at the Virgins Altar there, the* *p. 631.* *Oblations came but to Two hundred Pounds, and at Christs Al-* *tar there, some years to Twelve Pounds, others to Five Marks,* *and one year to just nothing. This was the Devotion of those* *times, it went less to Christ than to the Virgin, and less to* *her than to this new dubbed titular Saint. Saunders* (y) *relateth,* (y) *De Schif.* *that in Henry the eighth's time Six and twenty great Wain-* *Angl. l. 1.* *loads of Gold, Silver, Jewels, Ornaments and Utensils were taken* *p. 167, 168.* *from this Monument and carried away. But this is not only* *the Practice of the Vulgar, but of all members of the Romish* *Church, Witness their Missals and Breviaries in common use* *amongst them, the Ladies Psalter, and in horis. Beata Mariæ* *secundum usum Sarum; This they cannot deny, and therefore* *to colour the matter, they have devised fine quirks, which* *are far beyond the vulgar apprehensions, and it may be be-* *lieved, that as the conceit never entered into their heads; so* *neither into the heads of their Apologists, but when they are* *in*

in the jollity of their disputing and *demonstrating* humour; and this subterfuge is, *They have higher conceptions and intentions of honour to God* in the exercise of their Offices than to any *Angel* or *Saint* departed; and if this relieve them not, the guilt of *Idolary* sticks to them; but it mends not the matter, for in effect it is, as if they had said, we give the same *Honour* to both, only we have not the same apprehensions of both; we think the one more worthy of Honour than the other, and this is all one as if they said, We Honour both *St. Martin*, and *St. Katherine*, but we count *St. Martin* more worthy of Honour; for we have learned in our *Accidence* that the *Masculine* is more worthy than the *Feminine*. This is no fair excuse, but a certain aggravation; for let the mind be what it will, the Prayer it self is *Divine Worship*, and all Religious *Invocation* of any Creature, in what opinion or apprehension soever, is *Divine Adoration*, neither can the meaning and intention of the Supplicant in the limitation of his Words and reservation of his Thoughts, dispence with the Commandment which ties him to *God* alone, *Tert. de Orat. c. 12.* If good meaning will serve their turn, the *Heathen* are excusable, for they did not think their *Idols* were *God*, but resemblances of the true *God*, nor their *Demons* to be the *Supreme Power*, but *Advocates* and *Mediators* to *God*, *Ath. 17. 23.* *Athenag. Legat. p. 20.* *Div. Chys. p. 145.* *Alcin. de Doctr. Platon. c. 15. p. 79.* *Apuleius part. 1. p. 209.* & inde, *Porphyr. de abst. animal. p. 40.* For,

1. All Mankind of all Nations, Judgments and Perswasions, have still taken outward Services to be the indications and declarations of the inward Devotion to that Object to which those Services are directed, so that they concluded the inward apprehensions and intentions always to go along with the outward expressions thereof; for all solemn publick Offices, having their use, purport and real effect, either from *Institution* or *Custom*, and the Institution or Custom thereof being designed and settled for this end and purpose to express and evidence the inward Veneration and Reverence of the *Soul*, therefore they who perform those outward acts of Religious Worship to any Object were concluded thereby to exhibit the conceptions of the *Mind* and intentions of the *Heart* to it, and acknowledged thereby their subjection and obedience to it; but to acknowledge subjection and obedience to any *Creature*, and to resign and surrender the Devotions of the *Heart* and *Soul* to it, is confessedly *Idolary*; for as the outward acts by the tenor of the

the Institution and reason of the Custom demonstrates the surrender of the Soul, so this surrender of the Soul to any Creature is in it self an act of Idolatry. To clear this by some Instances. Those brutish *Israelites* who observed the Offices (whatsoever in particular they are conceived to be) used at Sacrificial Idol-Feasts are adjudged by the Apostle *Idolaters*, 1 Cor. 10. 7. though it cannot be conceived that they so far forgot God, that they did not believe him to be the first beginning, last end, and chiefest good; and halting *Israelites*, who in part followed *Baal* were taken to be *Idolaters* for bowing the Knee to *Baal* and kissing his Mouth, 1 King. 19. 18. because thereby they were presumed to expose their inward Reverence, Subjection and Obedience to *Baal*, though for any thing appears to the contrary, they had higher apprehensions of God than *Baal*; and the same may be affirmed of those who feared God, and served their Graven Images, 2 King. 17. 41. And the Apostle St. Paul declares, those (whether *Gentiles* or *Gnosticks*) who worshipped the Creator, but besides him the Creature, God but not God only, turned the truth of God (of whom they had true notions) into a lye, viz. into an Idol, Rom. 1. 25. and that they who conceived an Idol was nothing, 1 Cor. 8. 4. had nothing of Divinity, or Divine Power to relieve its supplicants, yet presumed upon this persuasion to communicate in the Idol-Feasts, did thereby communicate (though with no such intention) in that Idolatry for which those Feasts were instituted, for all they did was in Civility and Complement, they placed no Religion in the compliance. So those *Libellatici*, who neither by promises, nor threatnings could be moved Religiously to Worship any but *Christ*; yet because they procured some *Heathen* Friends or their Servants to offer Sacrifice for them at the Emperours Command, lest they should suffer Persecution for the Testimony of *Jesus*, are charged by St. Cyprian as guilty of implicit Idolatry; and those in *Sozomen* who were trappanned by *Julian* to offer Sacrifice, as soon as they discovered the cheat, bewailed the Fact as an *Idolatrous* abrenunciation of *Christ*. These are sufficient to shew that outward acts instituted and customarily observed for Religious Worship, and by the Institution and Custom intended for it, if performed to any besides God, though with a mental reservation to keep the Heart to God, are an *Idolatrous* Practice; because the intentions of the Heart ought to be notified, and are universally interpreted by the outward offices. Men may be *Idolaters* who do not conceive

ceive they are, nor intend so to be, external acts prove *Idolatri* as well as overt acts be evidences of *Treason*; we have heard of some, who did acknowledg the *King* their Sovereign *Leige Lord*, declared themselves his Faithful and *Loyal Subjects*, protested they intended to make him a *Glorious King*, and *Covenanted* for the preservation of his *Life, Honour and Dignity*, yet these Acknowledgments, Declarations, Protestations, and Subscriptions will not clear them from the Sin of *Rebellion* and *Treason*. So neither can some mens Acknowledgments that they own *God* as the Sovereign Supreme-being, free them from the guilt of *Idolatri*, so long as they do acts contrary to his *Sovereignty*.

2. Supposing the inward apprehensions and intentions may excuse or abate the Crime of *Idolatri*; yet they cannot clear and absolve it from the appearance of evil, which by all *Christians* is carefully to be avoided; nor from the Sin of *Scandal*, which the *Apostle* dehorts from, 1 Cor 10. 31. Give none offence neither to Jew, nor Gentile, nor yet to the Church of God; but the *Popish* Practice is offensive both to the *Jews* and *Gentiles*, and to the Church of God. For 1. It is offensive to the *Jews*, which is granted by *Salmeron* * a *Jesuit*, and * *Ubi prius.* one of the *Tridentine Assemblers*, who assigns this as his first reason why the Practice is not prescribed in the *New Testament*, because *Judaïs durum esset, It had been too rigorous and harsh to impose this yoke upon the Necks of the Jews, which neither they nor their Forefathers would endure.* For albeit they were well acquainted with the Ministry and frequent visits of *Angels*, yet they knew nothing of this Duty of *Invocating* them; as *Origen* truly observes, *None that observed the Law of Moses did Worship Angels*, for so to do is not a Custom of the *Jews*, but a transgression of their Custom; and although they had great respect to *Moses* their Prophet, and highly revered their Forefathers the *Patriarchs*, yet did they never Pray unto them, to Pray for them. *Jacob* and *David* requested deliverance of none but *God*, saith *Ath.* and we never find any of them say, *Sancte Abraham Ora pro me*, saith *Bell.* Then 2. It would have been offensive to the *Gentiles*, in the judgment of the same *Salmeron*, who makes this his second reason, for it is *non expressum* in the *New Testament*, because, *Gentibus, esset periculosum*, which if it signify any thing amounts to this, that the *Gentiles* would be so scandalized thereby that it would either obstruct their Conversion to the *Christian Faith*, or being almost

most persuaded to be *Christians*, would induce them to revolt or stand; for if this Practice had been pressed upon them, they would thereby have taken occasion to retort upon the *Christians*, that *Christianity* was only a cunning contrivance to pull down their old Officers and *Lords Advocates*, but to keep up the Office and Duty in the substitution of their new ones, for their own ends and interests. And 3. It is offensive to the *Church of God*, which as it was always zealous for the *Worship of God*, so it was still jealous lest it should be impaired by being imparted to any the most excellent Creatures, which the *Papists* do; for they build *Altars* to *Creatures*, Sacrifice to them, Pray to them, and it is notoriously known that the matter, gesture, and devotion of Prayer is all one in their *Creature-Invocation*, and that to *God* and *Christ Jesus*. For they perform this Duty to them in the *House of God*, in the time of the publick *Worship of God*, with set solemn Services, Offices, and Postures of *Adoration*; they kneel, uncover their Heads, elevate their Eyes to Heaven, prostrate their *Souls* and *Bodies*, and with sighs and tears cry unto them for Pardon, Grace, and Salvation; offering up their *Merits* to *God* in the same form of words which they present the *Merits* of *Christ*, yea and sometimes they offer *Incense* to them, frequently make vows to them, which some of them say, may and ought to be (a) terminated in them, and constantly Swear by them, and Confess their sins to them. If notwithstanding all this they do protest, as usually they do, (especially to the Vulgar, and those whom they study to pervert,) they intend nothing derogatory to the Honour of *God*, and the Office of *Christ's Intercession*; yet those overt acts make it evident, that this is *Protestatio atque contraria*, a *Protestation* contrary to the evidence of plain matter of *Fact*, which must not be admitted. For,

(a) Bell. de
in Sanct. l. 3.
c. 9.

3. All Religious *Worship*, such as confessedly their *Creature-Invocation* is, doth comprehend in it some Act or Acts, whereby we profess the devout subjection of our *Soul*, *Will*, and Affections towards the Object that is thus *Worshiped*, but to subject our *Souls* to any *Creature* is to make it our *God*; for this kind of subjection is the best and most we can exhibit to *God*, and this and no other fundamentally we must or can exhibit to *God*, and therefore to render to any other besides him, is to give it that which is *God's* due and peculiar.

4. In the opinion of *Schoolmen*, the *Worship of God* is the object of Religion, which is thus defined by them, *Religion is*

a moral virtue which exhibits due Worship to God as the principle of all things; which excludes all Creatures from having any share in Religious Worship; so that Religiously to Worship the Creature with a secondary respect (which is all the Romanists can pretend to in this case) is secondarily to ascribe to the Creature that Worship which is due to God, which at the least is secondary Idolatry. For Idolatry consists in giving Religious Worship, due to God, to that which is not God: and a primary and secondary respect cannot relieve them, because these are Duties of the same kind; the higher or lower conceptions of the Object toward which the Religious Office is exercised, cannot alter the kind or species; and it is impossible to assign any real difference betwixt them; Bellar. could find none either in respect of the internal Act of the Will, or the external Offices (excepting that figment of a sensible Sacrifice) but only in *operatione intellectus*, in the apprehension of the understanding, which renders the difference only rational, nor real.

5. Press the Papists with that Text with which our Saviour Christ confuted the Devil; Matth. 4. 10. *Thou shalt Worship the Lord thy God, and him only shalt thou serve*; they will return, this is meant of *Latria*, not of *Doulia*; but if this exclusive Particle [only] bar *Latria* only, then the Devil could have replied, the Answer is not sufficient; confessedly there is none good but God, and then if he had been as subtle a Sophister as a Jesuite or an Apostate, he would have added, it is not *Latria*, or Primary, Sovereign, and Terminative Worship that I expect or demand, for I acknowledg the Sovereign Almighty Power of God, vers. 3. and 6. and him to be the Author and donor of this Power which I challenge over the Kingdoms of the earth to give them; all I have, or can dispose of, were first given me, for they are delivered to me, v. 4. 6. and this therefore thou answerest is a mistake, keep thine heart, thine elevated conceptions to God, *Doulia* and the outward acts are sufficient for me, if thou wilt fall down and Worship me, that is, by falling down Worship me, for the Text reacheth not that, and indeed that is all I desire; but surely this were to corrupt the Text, which must be understood of the exhibition of the outward acts agreeably to other places of Scripture, in which the Worship and outward acts are used as Synonyma's; for the Leper, who came to Christ and Worshiped him, Matth. 8. 2. is said to beseech him, and kneeling down to him, Mar. 1. 40. and

to fall on his face, Luk. 5. 12. and so the plain meaning of the sentence is, *Thou shalt Worship the Lord thy God, and him only shalt thou serve*, not only with *Latria*, but with *Doulia*, be it by Incurvation, Genuflexion, Prostration, or any other external act expressive of inward Devotion or Subjection.

Part 3. 3. It is *Irrational*. For,

1. To determin that a necessary or profitable Office of Religion, and Practice it as such, which is neither founded on the *Law of Nature*, nor prescribed by any *positive constitution*, is *Irrational*, because all perpetually and universally obliging Duties of Religion, are either *Natural*, which by the tenure of our Creation we are to perform in gratitude to, and for the Honour of our *Creator*; or *instituted*, such as we are bound to observe, because commanded so to do by our *Lord Jesus Christ*, who only hath Power to order perpetually and universally obliging observations to all *Christians*; Now so far as there is nothing in the *Law of Nature* to enforce this supposed *profitable Duty* (for then both *Jews*, *Gentiles*, and *Christians* did sin in the omission of it, if it were by the *Law* required) nor is there in the *Discipline of Christ*, either any Precept or Promise to authorize and legitimate, either as a necessary or profitable Duty, therefore both the imposition of the Duty, and the practice must be *Irrational*.

2. *Invocation* of the Supreme God, the *Almighty Maker* of Heaven and Earth, is an act of *Justice* as well as Religion, we wrong God if we pay not this tribute and Homage to him; and we wrong him too, if we offer or determin it to any other besides him: For *Invocation* is of common right antecedently to any positive order due from man to God, and therefore no man, nor Society of men can on their own heads without his allowance or consent dispose thereof without *Sacriledg*. Indeed if God had permitted this Honour to be given to any besides himself, it would not be an injury to him to pass it to them he should grant it to. But in that there is no such assignment extant or producible by any *Letters Patents* or Settlement from Heaven, it is an high Injustice to determin, or invade his Original right by an arbitrary presumption: But admitting (which is the most that is by some, or can by any be pretended) that God had granted to *Angels* or *Saints* departed, Reigning in Heaven, a priviledg to sollicite for us at the *Throne of Grace*, and make motions for us in his *Court of Requests*, yet did he never give them leave to pass an *Act of Indemnity* and

and Grace for our security and preferment; This is a *Prerogative* which he hath reserved to himself, and therefore it is repugnant to right reason to sue for Pardon and Grace from them who have no Power to grant the one or give the other, or make good either of them. It often proves a profitable good policy for one who seeks a Pardon for a capital offence, or affects places of trust and honour in the *State*, to oblige and employ some Favorite *Courtier* to mediate in his behalf to the *King*; but it would be extremely ridiculous and absurd in the Petitioner to fall down on his knees to that *Courtier*, and beseech him to command a Pardon under the *Broad Seal* to be assigned for him, or to beg an *Act of Grace*, as to make him an *Earl* or a *Baron* of the *Realm*, because these Powers, and Preheminencies in right belonging to the *Kings Prerogative*, are inherent to the *Crown*, and inseparably annexed to it.

3. The ascribing this Duty to any the most excellent *Creatures*, cannot be profitable to *living men*, because upon several other accounts it is injurious to *God*; for it entitles *Creatures* in those incommunicable attributes of his, upon which also the Duty is founded, his *Omniscience*, in fixing a Power in them to hear the mental (b) Prayers of *living men*, and his *Omnipresence* in supposing and asserting they understand the vocal Prayers of Petitioners at the greatest distance removed one from another, though it be most certain, that the life and virtue of these Prayers lieth not in the outward expressions and postures of Devotion, but the inward Veneration and affection of the heart, which by the way obviates that vain pretension, that by Praying to those *Creatures* in *Heaven*, they do no more nor otherwise, than in begging the assistance of the Prayers of *Holy men upon Earth*; for it was never heard, nor can it be conceived that any *living man* in his right Wits would vocally beg of another at a *Thousand miles* distance, that he would pray for him, because he knows it is impossible he should hear him; nor can it be supposed, that any man though standing by, can know the *Heart* of men when they utter nothing with their *Tongue* to interpret it. In sum, no man ever directed his mental Prayers to another; nor his vocal to another as far distant from him as *London* is from *Rome*. But to return then, to acknowledg such an excellency in the *Celestial Creatures* as to apprehend the mental Prayers of *mortal men*, or the sincerity of their vocal, either by their original Power, or by any derivative, as it is an *Irrational* conceit in it self (there being

no

(b) As it is approved by the Council of Trent, Sess. c. 1. and explained in their *Liturgy* in this form, with the desires of our heart we pray unto you, receive the ready service of our minds.

no reason to warrant it, nor ground of reason to countenance it) so it is *injurious to God*.

1. It is *Injurious to God* in respect of his *Omniscience*; for he *even he only knoweth all the hearts of the Children of men*, 1 Reg. 3. 39. and this both collectively, and distributively, and this also with reference to their *Prayers and Supplications*, v. 38. both their publick and private Prayers, both mental, the cries of the *Heart*, and vocal, expressed in *Words*, to which the truth of the *Heart* (for *God requireth truth in the inward Parts*, and will be *Worshipped in Spirit and truth*, with activity and sincerity) must be adjoyned, to make it an *holy acceptable, reasonable service of God*; and then both kinds are only to be presented to him, because *he only knoweth the Heart* when the mind is secretly elevated to *God*, and the truth of the *Heart* when it is notified by *Words*; because he only knoweth whether there be an Act of Conformity betwixt the *Words* and the *Heart*; *I the Lord search the Heart, I try the Reins*, Jer. 17. 10. challenging thereby this priviledg as a peculiar to himself: neither will their futerfuge any way cleat them, *viz.* that *God* only naturally knoweth the *Heart* of the Petitioner, but *Angels* and *Saints* departed by a derivative Power, having it communicated to them, either by way of *Revelation* from *God*, looking upon him as a *voluntary* Glas, who makes the Prayers of Supplicants known to them when he pleaseth; or by the *Vision* of *God*, looking upon him as a *Natural* Glas, that reveals all that *God* knows without any choice or act of his Will: for these are frivolous suggestions, having neither *Reason*, nor *Revelation* to support them; for it without all ground limits a proposition which in the *Scripture* is delivered in universal terms, and to admit such limitations of uniyersal propositions, without great evidence that the nature of the subject requires them, or that such from other places of the *Scripture* may be deduced and inferred, is *Irrational*, because the proposition would not be absolutely true, but true only with a restriction; but the vanity of these speculations vwill further appear by these Considerations.

1. The *Romanists* themselves cannot agree which of these ways they propose are to be taken, and dispute them by multiplicity of Questions, as whether *God* immediately by himself give the *Blessed Spirits* the knowledg of our Prayers, or by the *Ministry* of others? if by others, then whether by the *Angels* that attend us, or the *Spirits* of just men, that go from hence

hence, and inform the *Saints in Heaven*, what our Prayers are? if immediately by himself, then whether directly and formally, seeing in him what is in the *Creature*? and if so, then whether instantly upon their Glorification and admission into *Heaven*, or successively, seeing by virtue of his *Vision* one thing after another in the *Creature*? or only accidentally, that is, *God* lets them know our Prayers, so far forth as it pleaseth him by his peculiar will to notify unto them? because *God* is a free Agent, *respectu omnis actionis ad extra*, In respect of every external action. And further, they which pitch upon any of these ways, take them only for the more probable, and it is somewhat odd, to found an *Article of Faith*, and a *Catholick profitable Duty*, upon such unprovable speculations; and it is very hard to believe, that the seeming Opinions of men brought in with *Is* and *Ands*, and *Metaphysical* niceties, can be of sufficient strength to support an *Article of Faith*, or commend a *Catholick* profitable Practice.

2. This is certain, the one way destroys the other; If by *Vision*, then not by *Revelation*; if By *Revelation*, then not by *Vision*; if the *Natural Glass* will serve, the *Voluntary* is needless; if the *Voluntary* be required, then the *Natural* doth not do the work; for *God* in their opinion doth not multiply forms without necessity, nor doth any thing frustraneously; but *God* doth not impart the knowledge of our Prayers either the one great way, or the other.

1. Not by *Revelation*, for confessedly there is no *Revelation* (unless a *Legendary* will pass currant, or some ostensions, as they call them, may be allowed) for this conceit, that the *Blessed Spirits* know our Prayers and Hearts by *Revelation*.

2. The poor *Petitioner* must be at a loss and stand if this way be supposed, because he cannot be assured, that *God* is pleased to reveal his Prayers to them, and he is sure if *God* do not, they can take no notice or cognisance of them, and so their Prayers become fruitless and unprofitable, because he knoweth not whether *God* will reveal his Prayers, and if he do, how far.

3. How can they be proper *Mediators* for men, who cannot know what men desire of them, without the *Mediation* and interposition of another, viz. *God*? and why should we be persuaded to go thus about, when we may go streight forward to *God* and his Son *Iesus*, who needs no *Mediator* to inform him?

4. What

4. What a strange circular motion must be observed in following this way; first the *Petitioner* must make his suit to *Angels* and *Saints*, then *God* must reveal them and their contents to the *Angels* or *Saints*, if he please, or else they are for ever ignorant of them; then the *Angels* and *Saints* must back again and present them to *God*, but if the *Petitioner* mistake his *Angel Guardian* or *Tutelar Saint*, as very likely he may, then it is to be doubted whether the *Angel* or *Saint* will own the *Client*, though *God* should reveal his Prayer.

2. Not by virtue of the *Beatifical Vision*, the other supposed way. For,

1. The *Scripture* saith *No man knoweth the things of God*, [the purposes and thoughts] *but the Spirit of God*, 1 Cor. 2. 11. which the *Apostle* inferreth from this reason and ground, the secrets of the Heart of man no man knows, *but the Spirit of man which is in him*; upon which he concludes, therefore none knows the things of *God*, but the *Spirit of God*, and therefore neither *Angels* nor *Saints*, though they enjoy the *Beatifical Vision*, which doth not confer on them the knowledg of the things of *God*, for this we know, that the *Angels* did not know the Mysteries of the *Gospel*, those great things of *God*, till made known to them by the *Church*, Eph. 2. 10. 1 Pet. 1. 12.

2. The *Angels* and *Saints* departed, by enjoyment of the *Beatifical Vision*, look not upon *God* as *Omniscient* or *Omnipresent*, but as the chiefest good; their happiness is from his infinite Goodness, not from his infinite Wisdom or Immensity.

3. If upon their admission to their state of Glory, they by virtue of the *Beatifical Vision* know all things which *God* knoweth, then they should know future Contingents (which the *Romanists* will not grant) for the *Beatifical Vision* can capacitate them for this knowledg, as well as the knowledg of the Heart, and no reason can be assigned to the contrary, but that it is the Will of *God*, for which there is no attempt of Proof.

4. It is not necessary, nor essential to the *Beatifical Vision*, that the participants should know our Prayers, for without knowing them they have all the privileges of the *Sons of God*, and Children of the Resurrection, agreeable to their state, the *Vision* makes them eternally happy, not *Omniscient*.

5. Those *Ancients* who denied this supposition, knew nothing of this speculation, and those of them who proved the Divinity of the Son and the Holy Ghost from their Omniscience, might easily

easily have been baffled, if this excellency were communicable to any other besides God; for if the knowledge of the Heart were not so proper to God, that it could not be communicated to the most excellent Creature, their argument from thence, even in (c) the judgment of Petavins, *Omnino nullum esset, Was none at all.*

(c) Theol. dogm. Tom. 3. l. 1. c. 7. Sect. 3. p. 39.

2. It is *Injurious to God* in respect of his Omnipresence. For Bellarm. disputing against those of his own side, who imagined that the Blessed Spirits were *Quodammodo*, after a certain (unintelligible) way, every where by the wonderful swiftness of their nature, resolveth the contrary, and asserts, that Celerity is not sufficient to capacitate them to hear the Petitions of far removed Supplicants, who direct their Prayers to them at one and the same time from several distant places; and that true (d) ubiquity is required, which they having not by nature, as is generally concluded by all Pontificians, they must have it by communicated Grace, or be without it; But the same Bellarm. will not allow this, for he disputing against the Ubiquitarians assures us, that their *Salvo* (viz. that Christ in his human nature is every where by accident, viz. by a real communication of that property) is naught, for then (saith he) the argument of the Fathers for the Godhead of the Son, and of the Holy Ghost grounded upon their Ubiquity, plane concidit, is quite abated, and falls to nothing: from which premises laid to our hands by this great Name, the conclusion is irrefragable, the Blessed Spirits cannot hear our Prayers; and then the Practice is Irrational, because by the concession of the chiefest Advocates and Proctors of the Cause, to Pray to them who cannot hear or understand our Prayers, is an *Act Superfluous*, if not *Superstitious*; and so some of them assign as a reason why they do not pray to the Inhabitants of Purgatory, because they cannot hear them; though it be most certain, that God if he pleased, can as easily reveal the Prayers of Mortal men to them, as to the Saints in Heaven; for his assertion affords us this argument, True Ubiquity is required to hear the Prayers of numerous distant Orators; but the Blessed Spirits have not true Ubiquity, for this is so proper to God, that it cannot be affirmed of, or attributed to the most excellent Creature by communicated Grace, therefore the Blessed Spirits cannot hear the vocal Prayers of their numerous distant Orators.

(d) Bell. de Sanct. Beat. lib. 1. c. 20.

4. If the end for which this Practice is pretended be-
 neficial and expedient, may be attained by a more clear and un-
 doubted way than that purposed, right Reason will direct us to

leave the indirect and crooked way, and follow the direct straight forward road; for every prudent man will take and pursue that course which is most effectual for the accomplishments of his intentions and desires, and for which he hath so great assurance that greater cannot be had for the event and success. Now we have such assurance to come to God by his Son *Jesus Christ*, that will not fail, nor disappoint us; for we have the sure word of Promise, *Joh. 16. 23. that whatsoever we ask of the Father in the name of his Son, it shall be given us*; and by him we have boldness of access to the Throne of Grace; but we have no word nor warranty for the impetration of our requests by the Mediation of Secondary under-Solicitors for us; and who will seek that at the second hand which he may have upon easier terms at the first: or look for that in Cisterns, and in danger to be broken Cisterns, which is ready and prepared for him in the Fountain which never faileth. None but Phantasticks and Vain-glorious Prodigals will complement or Fee a Courtier for admittance into the Kings presence, when by his Proclamation he is aforehand ascertained, upon his approach he shall have entrance, present Audience, and his Petition (if drawn according to Law) shall be signed and granted.

5. But suppose it were both lawfull and behoofesfull to Invoke undoubted Saints, now reigning in Heaven, as the blessed Virgin, and the holy Apostles; yet a Prudent Man will be shy and unwilling to exhibite that honour to all whom the Pope hath Canonized, or shall Canonize for Saints. For some great Romanists have not sticke to Affirm, that (e) the Popes Canonizations are doubtful, and (f) subject to Error. *Thomas Becket* was solemnly Canonized by *Alexander the Third*, who thereupon passed for a good while as a pretious Saint (as before hath been related); but about 40 years after his Sainthood (g) was questioned, for in Ann. 1220. an hot Dispute concerning it, was held at Paris between *Roger a Norman*, and *Peter a Parisian*; *Peter* took the more Moderate part of the question, and affirmed he was saved because Canonized; but *Roger* was for the more uncharitable part,

(e) These were a Knack of late invention, contrived by the Pope 800 years after Christ, *Bellarmin. de Sanct. beat. lib. 1. c. 7, 8. Sect. dices*

Bartholomaeus in his *Armilla aurea* tit. *Canonizatio*, tells us, that it is not lawfull to Worship any Saine publicly without the Popes License, (so that before *Bellarmin's* Period of time it was not lawfull publicly to Worship any, because till that time none were Canonized) yet what he adds is somewhat odds, if one believe his departed Friend is in Heaven, he may Pray to him secretly, &c.

(f) *Summa Rosell. Verb. Canonizatio, Can. loc. lib. 5. c. 5. qu. 5.*

(g) *Cesarine a Monk, Dial. 4. 8. c. 69. Acts and Monuments.*

that

that he was *Damned*, because he was a *Rebel* to his *King*. This indeed was too high a question, altogether unfit to be discussed; and therefore our *Prelates*, though stiff *Romanists*, declined it in *Henry the Eighth's* time; but withall publicly declared, he had been a *Rebel* and a *Traitor*; and therefore deserved not the Honour of *Martyrdom*: whereupon they procured the *Kings* Injunction to blot out his name out of all Publick Prayers, Hours and Missals; to demolish his *Shrine* and *Picture* Erected at *Canterbury*; and strictly forbad any to call him *(b)* *Saint* and *Martyr*. Other *Pontificians* there be, who although they resolve the *Pope* may err in matters of *Fact*, yet will not endure to hear that he can err in his *Canonications*, which is very strange, because the merriability of his *Canonization* depends wholly or chiefly on matters of *Fact*; but their Reason is remarkable, which is this, for *(a)* (say they) *(i)* Particu-
if any one Saint Canonized by the Pope, may be called in question, then all the Saints which have been, or shall be Canonized by the Pope may be doubted of, and then no man can invoke or worship them without peril of Idolatry. Then let *Cajetan* and *Canus* be taken at their words, that the *Popes Canonization* is subject to *Error*, and thank we *Catherinus* and *Bell*: for their inference; and conclude from both laid together, that because many *Canonized* by the *Pope* have been doubted of, as *Tho. Becket*, *St. Francis*, *St. Dominick*, *St. Ignatius Loiola*, and *Father Henry Garnet*, &c. therefore all the *Pope* hath *Canonized* may be doubted of, and therefore none of them can be *Invoked* without peril of *Idolatry*. But then how comes the *Invocation* of a doubted *Saint* to be *Idolatry*? this cannot be, unless the *Invocation* of all *Saints* be *Latria*; for *Doulia* (as it is by the *Romanists* contradistinguished to *Latria*) is not contradictorily opposed to *Idolatry*, *Latria* is; for as *Latria* imports the Honour proper to *God* only, so *Idolatry* consists in the exhibition of that Honour to that which is not *God*; but *Doulia* according to them is no part of Religious Worship due only to *God*, and therefore the erroneous Suppliant, who pays this Homage of *Doulia* to a doubted *Saint* instead of an undoubted one (which doubted *Saint* he believes a real one) may fall under the censure of Folly, Rashness, or Error; but the well meaning Petitioner in this case, who makes his addressee to a mistaken *Advocate*, and with relative Worship only according to their Principles, cannot lie under the guilt of *Idolatry*, because in their account the conception and intention abates it, and to attribute *Doulia* or Relative Worship is not *Idolatry*, if it be, the Sin lies at their doors who confessedly Practice it.

To Conclude, It is therefore the most prudent and profitable course to follow the advice which the Holy Martyr Sr. (k) Ignatius gave to the Virgins of his time, and by consequence to all who profess the name of Christ, viz. *αἱ παρθένοι, O ye Virgins have Christ alone in your eyes, and his Father in your Prayers, being enlightened by the Spirit; which in effect is an exhortation to all who are Baptized according to the form of the Institution; for being enlightened and being Baptized, are still Synonyma's both in Scripture and Primitive Antiquity, and therefore the advice concerns all Christians as well as those Virgins, and so Epiph. 79 Hæres. ἡ Μαρία ἐν τῇ ψυχῇ ἡ ἀνδρὶς προσκυνοῦσα, ἐν τῇ ψυχῇ ἡ Μαρία, ἡ δὲ πατὴρ ἡ Ἰδὸς ἡ ἁγίου Πνεῦμα προσκυνοῦσα; τὴν Μαρίαν μὲν οὖν προσκυνοῦμεν; and again, Εὐχαριστοῦμεν ἡ Μαρία, καὶ ἁγία, καὶ τετιμνωμένη, καὶ ἐν αὐτῇ τὸ προσκυνοῦμεν. Therefore,*

Glory be to God the Father, God the Son, and God the Holy Ghost, three Persons, one God. For thine is the Kingdom, and the Power, and the Glory for ever and ever. AMEN.

Lact. lib. 4. de Vir. Sap. c. 22.

Quaquam, apud bonos Judices satis habeant firmitatis, vel Testimonia sine Argumentis, vel Argumenta sine Testimoniis, nos tamen non contenti alterutro sumus, cum suppeditet nobis utrumque, ne cui perverse ingenioso aut non intelligendi aut contra dispendi, locum relinquamus.

Aug. de Trin. l. 4. c. 6

Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit.

THE



T H E JESUITS LETTER.

Hon. &c.

THere have been many Discourses betwixt us for matter of Religion, wherein little profit did accrue, in regard of my *inabilities*; having to deal with a person of your Knowledge and Parts; so fully accomplished and fraught with Arguments: But seeing the true Religion is the sole mark we ought to aim at, the disquisition thereof cannot be too much searched; and I am confident you wish and desire my eternal good, and in the integrity of my heart I wish the same to you; wherefore I shall only desire to receive solution to two Questions; and I shall totally decline to scruple all others; the Questions are these:

1. To nominate the Professors of the Protestant Faith successively since the Apostles.
2. To evidence, that the English Clergy hath a lawful Mission; for it is said, No man taketh this Honour upon him, but he that was called, and Faith cometh by hearing. The holy Scripture doth fully express, that upon the Walls of Jerusalem Watch-men should be day and night for ever; that the Word should not depart out of the mouth of his Seed for ever; our Blessed Saviour saith, Go tell the Church, and that he would be with them to the end of the World, which is not verified, unless there were such persons in the World.

Answer

Answer to the first Question.

1. **I**S it not sufficient, *Protestants* prove their Faith *Apostolical* from the Monuments and Records of the *Apostles*? were not the *Apostles* assisted by the *HOLT SPIRIT* in an higher manner and measure than any of their Successors can pretend to? did not they deliver the whole will of *GOD* by their Preaching while they lived, and by their Writings for ever? and are not their Writings as clear and comprehensive, and more authentical than any of those of the following *Pastors* and *Doctors*? are not the Decrees of *Councils*, and Works of the *Fathers*, as liable (if not more) to fraud and forgery, to misinterpretations and wrestings, as the *holy Scriptures*? Is there any Record or Writing extant which can equally pretend to *Apostolical* and Original Tradition, or hath such an universal and constant attestation as the *HOLT BIBLE*? I conceive, the *Apostolical* Writings are the best evidences of *Apostolical* Doctrine; and in causes of Religion judg them Criminals, who decline a Trial by them; but since this way of Probation will not please you, (a shrewd suspicion all is not right with you) I add further,

2. Supposing, not granting, *Protestants* were not able to nominate the successive Professors of their Faith since the *Apostles*, would this conclude them *Hereticks*, and their Faith not *Apostolical*? no sure; for suppose we, one *Philosopher* to hold all the opinions of *Plato*, another those of *Aristotle*, would you determine the one not to be a *Platonist*, the other not an *Aristotelian*, because neither of them could present you with a list and line of successive *Academicks* and *Peripateticks*? this among *Philosophers* would be adjudged irrational. But where hath *Christ* or his *Apostles* tied us to this nice scrupulous disquisition? or commanded us to be *Annalists* and *Historians*? though *Christ* hath promised there shall be a perpetual visible Church, (which yet in your sense of *visibility* you will never be able to prove,) yet did he never assure us there should be *Histories* and *Records* of Professors in all Ages, neither did he ever command us to search and read them, (he hath commanded both you and us to search and read the *Scriptures*;) that we may be able to bring them in evidence. You might, if your leisure or somewhat else had permitted, have remembered what hath been returned to this demand long before you proposed

posed it. It is your usual rant, *it is unanswerable*; you may know the contrary, if not, I shall inform you after I have premised some *Considerations* to clear the procedure.

1. What do you mean by [*Protestant*]? if you intend to hook in all who challenge that *Appellative*, the return is short, all that call themselves *Catholics* and *Saints*, are not such.

2. What by [*Faith*]? if every Doctrine which hath been maintained by some *Protestants*, as a probable *Opinion*, or as a pious profitable *Truth*, then you trifle and sophisticate; but if by *Faith*, you understand the object of *Faith*, or things necessary to be believed by all, that they may be saved, as it is usually taken in *Scriptures*, *Fathers*, and *Councils*, then the *Protestants* assert, their *Faith* is the *Faith* of all good *Christians* who lived before them, who all professed to *believe*, as they *believe*, which they thus evidence.

3. *Protestants* earnestly contend for the *Faith* which was once, or at once delivered to the *Saints*, Jude 3. Which you by the addition of your new super-numerary *Essentials* had corrupted, and changed, as *Ambony* of *Valtelina* a *Dominican Friar* affirmed in the *Council of Trent*, and was seconded by the *Bishops* of five Churches therein; *Hist. of Council of Trent, ad An. 1562. Fol. 548, 549.* Their *Reformation* was not to compose a new, but to retrieve the old *Faith* which you had so confounded and changed; not to form a new Church, but to free the old Church from your new *Essentials*. The corruptible and incorruptible body are one in substance, differing only in perfections and purities; their *Faith* is the same in substance with the *Faith* of the whole *Christian* World, differing from some part thereof in quality and goodness. The end of the *Reformation* was to separate the pretious from the vile, the chaff from the wheat, to refine the Gold mixed with dross, to dress the Garden overgrown with weeds, to cure the body which was diseased, to regain and recover that *Faith* which the *Christian* World had reputed and received for true and saving *Faith*, even the same that hath the attestation of the universal Church in all Ages, which is dispersed in the *Scriptures*, but contracted and summed up in the *Apostles Creed*, which was designed by them (witness your own authorized *Catechism*) to preserve Believers in the unity of *Faith*, to be a badg and cognizance to distinguish Believers from Unbelievers and Misbelievers. This, and nothing but this hath been professed always, every-where, by all persons, ubiq; semper, ab omnibus in Vinc. Lyr. Golden Rule of Catholicism. This is evinced by Practice; the Profession of this Faith,

Faith, and of this only, was, and is required of every person, either by himself, or Sureties, before he be admitted into the Church by holy *Baptism*. That Question and Answer (*doest thou believe? I do believe*) had alwaies respect to *this*, and no other; into *this*, and this alone, both you and we are *Baptized*; by *this*, and this alone, you and we are made *Christians*; by *this*, with the advantage of an *holy Life*, according to the Precepts of *Christ*, the *Christians* of all Ages have gone to Heaven for 1400 years, without the knowledg or belief of your 12 new coined *Articles*. For *this*, they have the sentence and determination of the *Ephesine Council*, which your *Popes* have been solemnly sworn to observe; the judgment of the Ancient *Fathers*, the concurrent suffrage of many of your Learned *Divines* and *Schoolmen*, and (which will weigh most with you) the *Remonstrance* of your Trusty and Well-beloved *Tridentine Assemblers*, who once in their good mood thought fit thus to express themselves; *The Apostles Creed is the shield of Faith by, &c. the firm and only Foundation, against which the Gates of Hell shall never prevail. This Protestants profess, with the whole Christian World, in its several Successions and Centuries; this they believe too, as it is sensed by the four first General Councils, and the traditions interpretation of the universal Church. And for us of the Church of England, as we admit no new Creed, so we reject all new senses of the Old, which thus sensed, they own for the true Catholick Apostolick Faith. Indeed other Articles we have, but they are Articles of Peace, not of Faith, not all of them to be respected as Essentials of saving Faith, but as pious Truths, which none of the Pastors of the Church are to contradict or oppose.*

4. To retort your *Question*; the *Protestants* offer these *Proposals* to you; to nominate successive Professors since the *Apostles* of the whole Faith of the present *Roman Church*, or a succession of Professors, who since the *Apostles* have received these 12 new distinct *Articles* (which *Pius* the 4th added at the foot of the 12 old ones) as Essentials of *Faith*, absolutely necessary to be believed by all, *necessitate medii*, without which they could not be saved. We are sure they were never reputed for such for 1400 years. Prove those your late forged *Articles* at *Trent* to have any relation to, or analogy with those of the *Apostles*, that they are evidently concluded from them, or virtually contained in them, as conclusions in their premises.

Lastly, that the *Apostles* did deliver, or teach by Word or Writing your new-found *Faith*, or passage to Heaven. Till these be satisfacto-

factorily performed by you, we desire you to be wise unto sobriety, and to consider whence you are fallen.

Answer to the second Question.

1. **W**Hat mean you by *Mission*? if *Ordination* to the respective Functions of *Bishops* and *Priests*, &c. then such a *Mission* our *Bishops* and *Priests* have, if you have any.

2. What by *Lawful*? what you fancy, or the *Pope* resolves to be so, you know we neither value your conceits, nor the *Pope's* by-Laws: the *English* have received and rejected them at their pleasure, take and leave as they like, with us those things pass for *lawful*, which are so by the *Law of Christ*, which gives them validity; or by the *Laws and Constitutions* of the *Church*, which makes them *Canonical*; or by the *Laws* of the *Kingdom*, where by they become *Legal*; accordingly as we averr.

1. The *English Clergy* hath a *lawful*, (that is) a *valid Ordination* by the Institution of *Christ*; for the *English Church* in conferring *Holy Orders*, observeth all the *Essentials of Ordination* by Authority of *Holy Scripture*, *Matter* and *Form*, (as some of your own fast Friends have confessed,) *Imposition of Hands*, and the solemn words of *Investiture*, [*Receive ye the Holy Ghost*.] The *Scripture* knows no other *Essentials* but these, (which is also acknowledged by some of your *Learned Partizans*,) and these are constantly used by our *Bishops*, who received their *Ordinations* from their *Predecessors* by an uninterrupted line of *succession*, whether from *British*, or *French*, or *Roman Bishops*, is not material, because each of these had their *Mission* (in your expression) by a continued succession from the *Apostles* who planted the *Faith*, and laid hands on their first *Successors* of these *Nations*. *Cardinal Pole* the *Papal Legat* by his *Dispensation*, and *Pope Paul* the 4th by his *Ratification*, settled the *Ordinations* in *King Edw.* the 6th his *Reign*, with this only *Proviso*, that those then so *Ordained* would return to the *Unity of the Church*, (that's sure in their and your sense) to adhere to the *Pope*, and acknowledg his begged *Sovereign Monarchical Power*. This they could not have granted, neither would they, if they had suspected any defect in the *Essentials* of their

Ordination. It is not in the power of the *Pope* or *Cardinals* to ratify their *Orders* who had none, or dispence with them to execute any Function in the *Church*, who had no Authority from *Christ* or his *Apostles* for it; if they did, your *Church* hath concluded the Act *sacrilegious* and null, if we may believe some of your *Controvertists*.

2. By the *Constitutions* of the *Church*, what hath been universally observed, and was decreed by the *Council* of *Carthage* in *St. Aug.* time, hath been, and is still retained in the *Church* of *England*.

3. By the *Laws* of the *Kingdom*, both this and the others will appear by the *Records*; upon both these accounts *Bishop Jewel* defended this *Church* against *Mr. Harding*, Fol. 129. *I am a Priest by the same Order, &c, you were*, and after, *our Bishops succeed the Bishops before our days, being Elected, Confirmed, Consecrated and admitted as they were.* *Mr. Mason* hath proved this beyond all cavil, your own Associates, *Mr. Higgins*, *Mr. Harr*, *Father Garnet*, and *Father Old-corn*, took the pains to search the *Registers*, and after that *Arch-Bishop Abbot* caused them to be shewed to four more, who after they had perused, did acknowledg them *Authenticall* and undeniable. *Ex abundanti*; *Cudsemin* the *Jesuit*, *Lib. 11. de Disp. Cal. causa*, hath freely confessed; the *Englifo Nation* are not *Hereticks* because they remain in a perpetual succession of *Bishops*. *Monsieur Militiere* in his Letter to his Majesty *Charles the Second* hath declared the same.

Lastly, look to your own *Succession*, in which by your own *Laws* there be several *Nullities*, by *Vacancies*, *Schisms*, and *Simonies*, which if they were fully charged upon you, would puzzel you to clear.

Having dispatched your *Questions*; the *Tests* of *Scripture* are to be considered. *No man taketh this Honour*, &c. True, but this Honour is to be had in any *Apostolical Church* as well as yours, which hath *Elder Sisters*, particularly the *British* here in *England*, *confiteo Romano*. *Faith cometh*, &c. Very good! But the Object of *Hearing* is not the *Pope's* decrees, or *Trent* definitions, but the word of *Faith*, as before, *Gal. 118*.

The rest were true before there was a *Church* at *Rome*, were true, when she became an holy *Church*; are true, now it is an unsound rotten member of the *Church*, would be eternally true, if there were no *Church* at *Rome*, nor *Roman Bishop*.

The Church shall not fail, but *Christ* never settled this priviledg on the *Roman*, or any Church of one denomination. *Christ's Church* never faileth so long as there are *Confessors* through the World, who contend for the *Faith* once delivered to the *Saints*.

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